

# Zion's Herald

Wednesday, February 22, 1899

BY THE  
BROOK CHERITH

*I SIT beside my Cherith  
In God's appointed place,  
And watch the failing waters  
Of God's mysterious grace.  
More weakly flows the current,  
More shallow day by day,  
And yet the Spirit whispers:  
"God will provide alway."*

*Parched grow the fields around me,  
The song of birds is still;  
I only hear the murmur  
Of the ever-failing rill.  
Its plaintive voice grows fainter,  
Dying from day to day,  
And yet the Spirit whispers:  
"God will provide alway."*

*Elijah's God is watching,  
Though He may be concealed.  
When fails the brook of Cherith  
His care shall be revealed.  
Forth to some fair Sarepta  
His faithful hand shall lead,  
And there His wondrous bounty  
Will meet my every need.*

*And so I sit by Cherith  
In God's appointed place,  
And see without complaining  
The waters fail apace.  
For faith and trust are with me,  
My comfort and my stay;  
I hear the Spirit whisper:  
"God will provide alway."*

Written for Zion's Herald by  
Josephine Rand

E. L. NOBLE

## PREACHING TO THE UNCONVERTED

REV. THEODORE L. CUYLER, D. D.

IS direct preaching to the unconverted as frequent as it was in former times? I feel quite sure that it is not. If any one will examine the printed discourses of Lyman Beecher, President Edward Dorr Griffin, Dr. Shepard of Bangor, and Dr. Taylor of New Haven, he will see that all those men of great intellectual gifts made it their chief purpose to arouse and to direct impenitent souls to Jesus Christ. They recognized human sinfulness, and strove to save sinners. Their style of preaching was common in all the evangelical denominations; even in the Episcopal Church such men of commanding power as Dr. Bedell of Philadelphia and the elder Dr. Tyng practiced the same pulpit-methods.

In recent years a great change is observable. Various topics — theological, sociological and ethical — are discussed. A large portion of the sermons preached are addressed chiefly to Christians; and the reason is plausibly presented that if Christians can be kept well up to the mark, sinners will the more readily be won to Christianity. The religious Conferences — such as those at Keswick in England and even some of those at Northfield — deal mostly with the experiences and the duties of Christ's professed followers. When my dear Brother F. B. Meyer visited this country it was on a mission to the churches — and not to those outside of the churches. I make no criticism on the methods of my brethren, especially of those who are earnestly aiming to kindle and quicken the people of God; I merely state facts.

Let us go back to the fountain-head. What was the practice of the Divine Founder of Christianity? We are told that "Jesus began to preach, and to say *repent*, for the kingdom of heaven is at hand." What was the practice of the greatest of the apostles? He "ceased not to warn every one night and day with tears," and under his pungent warnings one sinner "trembled" on his throne! The three most conspicuous preachers of the eighteenth century were John Wesley, Whitefield and Jonathan Edwards; and how faithfully and constantly they dealt with the unconverted all my readers know full well. The most successful preacher of this nineteenth century was Charles H. Spurgeon. Look over all his hundreds of sermons and observe what a large portion of them are aimed at awakening the impenitent and bringing them to Jesus Christ. In one of my many talks with him, he inquired, "How far do your American ministers aim at the conversion of souls?" Spurgeon's unceasing efforts to convert the "outsiders" kept up an unceasing stream of new converts into his vast church. He never had any "revivals," because his church — like Baxter's — never needed to be aroused out of a torpor.

When we speak of preaching to the unconverted, we do not mean that sermons are to be only — or even mainly — vehement exhortations. Discourses that are only hortatory seldom produce much result. We mean that the eye of the preacher is not to be chiefly on Christians, but very largely on those whom he strives to make Christians. He should so instruct sinners as to the nature, guilt and doom of sin, and so instruct them as to the benefits and blessings of the Christian life, as to win them to the Saviour. In his efforts to convert sinners he should not cap Sinai or conceal hell! "Warn them from Me!" is the Divine injunction to all His ambassadors; and because there is less of this solemn, tender warning to sinners is one reason why the number of conversions is sadly decreasing. If ministers do not pray, preach, and labor to win

the unconverted to Christ, then not many will be won.

Dr. Alexander MacLaren of Manchester is not a hortatory preacher; he is profoundly instructive as well as eloquent; yet in nearly all his discourses he recognizes the awful fact of sin and presents Jesus Christ constantly to his hearers. The atoning blood streams through all his sermons. What I am driving at is to urge my brethren to direct efforts to move and win the unconverted to Christ. Essays, treatises, and ethical discussions are not the staple of a soul-converting pulpit. Argument is grand, but let it be red-hot argument with the "baptism of fire," and intense love of perishing souls.

I have just been reading with deep interest the recently published Life of my brilliant and beloved friend, Henry Drummond. The grandest part of that splendid career was the part occupied in evangelistic labors with Mr. Moody, and his subsequent labors among the students of universities. When I met Drummond in Edinburgh (in 1885), I said to him, "I hope your scientific pursuits will not draw you away from your simple, earnest, orthodox faith." He replied, "Don't be afraid; I am too busy in trying to save young men; and the only way to do that is to bring them to Christ." Nobly said; and I sincerely lament that he was ever diverted from that glorious work in order to write a scientific treatise on the "Ascent of Man." Drummond's tracts and talks to Christians are eminently beautiful, inspiring and helpful; but I suspect that in the next world he will discover that his



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## CHURCH ORGAN FOR SALE

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highest mission in this world was to convert — by the Spirit's help — the unconverted.

Is not this the great mission of the Christian ministry? Jesus came "to seek and to save the lost." A ministry that brings no souls to Christ is — not a success whatever it may do. To preach at sinners is no minister's duty; to preach to sinners with fearless fidelity, and intense love for their souls is the highest and most far-reaching effort to which he can aspire. As for bringing the churches up to their work, the best way is for them to go to work and fight sin, and help the distressed, and save sinners around them from perdition. The pulpit that leads in this will have power — even a "power from on high."



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## Zion's Herald

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### President McKinley in Boston

The President came to Boston on Thursday as the guest of the Home Market Club. He was given a magnificent reception, and spoke that evening at the banquet in Mechanics Building to an audience of six thousand people — said to be the largest indoor banquet ever served in the United States. It was an ideal audience, and both the theme and the speaker were worthy the occasion. Welcomed to the State by the Governor and to the city by the Mayor, upon being introduced by the presiding officer the President rose to his feet with a full sense of the importance of the opportunity, and after a brief extempore introduction, carefully read what he had to say on the national duties of peace and the national responsibilities thrown upon us by the war. It was a judicial review of the present conditions and a lofty appeal to the highest sentiments. Disclaiming all superior knowledge, but paying high tribute to the great fundamental principles underlying our national life, he showed the heartiest sympathy with the New England spirit of veneration for the Government itself, and for the traditions which have entered so largely into all successful administrations. The real character of the man was seen, and New England will not be behind any part of the country in its esteem for this conscientious servant of the people. The following day he paid a brief visit to the Legislature, to the Grand Army Encampment, and was the guest of the Commercial Club for dinner. He returned to Washington Friday evening.

### Some Points of His Address

The results of the war are much greater than could possibly have been foreseen. Congress can declare war, but a higher power decrees its bounds and fixes its responsibilities. Our concern is not for territory, but for the people whose interests and destiny have been put in our hands. By the treaty of peace the free and enfranchised Filipinos are committed to the guiding hand and the liberalizing influences of their American emancipators. It was clear to his mind that the call for us to interfere with the affairs of

another nation was no more imperative than the duty to help to sound government those whom we have freed from the injustice and oppression of an iniquitous one. It is to be regretted that many of those who were most impatient for the conflict to begin are now the loudest in their cries against the full discharge of all the obligations resulting from that beginning. As to any thought of imperialism, there was nothing of it in the address. The President declared himself satisfied to leave the question of the final disposition of the Philippines to Congress, the recognized authority under the Constitution, contenting himself with his own immediate duties as the custodian of peace and the executor of law. Our principles undergo no change under a tropical sun; they go with the flag.

"Why read ye not the changeless truth,  
The free can conquer but to save?"

### Remembering the Maine

With flags at half-mast, in private speech and public address, Feb. 15 was observed as the first anniversary of the destruction of the battleship Maine in Havana harbor. It has been a wonderful year, and a year of swift retribution to Spain. That the Spanish Government, or its representatives either in Spain or Cuba, was directly responsible for the destruction of the Maine, is not to be credited for a moment; but the attitude of that Government from the day of that awful calamity will never be forgotten by the American people. But for the destruction of the ship it is possible that there might have been no call to arms; but from the moment of her destruction the call was inevitable. In one sense the sinking of the ship and the killing of 266 American sailors was a Spanish victory; but it was Spain's only victory during the war. Long before the first anniversary rolled around we had driven the last Spaniard out of the Western Hemisphere, and the few Spaniards remaining in colonies of the Eastern Hemisphere are only anxious to get home. The awful crime which doomed a man-of-war to such foul destruction in a friendly harbor has been avenged, although the criminal is unknown. On this first anniversary the keel for a new and larger ship was laid at Cramp's shipyard, which will be called the Maine. Patriotism, not revenge, called us to "Remember the Maine;" and we have done it. Posterity will never forget the Maine.

### Samoa Affairs

Although it is nearly seven weeks since the chief justice of Samoa declared Mataafa ineligible under the Berlin treaty, and recognized Malietoa Tanus as king

of Samoa, we are but just receiving mail advices from those far-away islands. The nearest telegraph station is at Auckland, and it takes the steamer fourteen days to make the trip. Our latest advices confirm those first received, and throw the blame for all the disturbance on one Dr. Raffel, who was appointed president of the Apia municipal council. Although he resigned almost as soon as he reached the island, his successor has not yet left Germany. The British and American residents are united in their support of the action of the chief justice, who appears to have conducted himself with considerable tact, and to have done nothing to offend either the representatives of the three Powers who are responsible for law and order, or the natives. Unfortunately he is without power to enforce his decrees, and must await the arrival of the Philadelphia. In the meantime Mataafa is the *de facto* king, and Malietoa Tanus, the king *de jure*, has taken refuge on board a British man-of-war. There can be no question but that the terms of the treaty of Berlin will be strictly carried out, and Germany will promptly recall her too zealous representative, who appears to be chiefly responsible for the greater part of the trouble.

### Death of the President of France

Felix Faure, President of the French Republic, died suddenly in Paris, last Friday night, of apoplexy. His death was wholly unexpected. He had attended to all the duties of his office throughout the day, and they who were the last to see him were the least prepared for the news that he was dead. The heartiest sympathy was shown by the people, but there was no excitement. In his death the French Republic has met with a great loss. While he was not a great man, he was conservative, moderate and safe. Straightforward in all his dealings, patriotic in all his impulses, he was pre-eminently the man for the hour. Like Thiers, and many others, he was a "son of his own work." Born in Paris, in 1841, his parents denied themselves that they might educate him. After his school days were over he learned the trade of a tanner, and went in business for himself. In 1881 he was elected to the Chamber of Deputies, where he at once made his influence felt. Honored with several positions of trust, he was at length made Minister of Marine in the cabinet formed after the death of President Carnot. While holding this office he was elected President upon the resignation of Casimir-Perier, in 1895. His death at this time makes it impossible for any uninspired prophet to predict the immediate consequences. The Orleanists and the Bonapartists are ap-

parently not ready to force an issue because of the suddenness of the death of President Faure. We shall not have long to wait. The French people act quickly.

#### Loubet President of France

There is no delay in electing a President in France. President Faure died at ten o'clock on Thursday night, and his successor was elected at Versailles on Saturday by the Senate and Chamber of Deputies which together form the National Assembly. Emile Loubet received 483 votes and M. Mellne received 270; the few scattering votes were cast for Cavaignac, Jamot, Saussier, and others. At the moment of his election Loubet was presiding over the Assembly by virtue of his office as president of the Senate. He was born in the southeastern part of France in 1838, and was educated for the law. He was elected to the Chamber of Deputies in 1876 as a Moderate Republican, and was twice re-elected. In 1885 he was elected to the Senate. In the Faurand cabinet he held the office of Minister of Public Works for four months. When the Freycinet ministry fell in 1892, President Carnot summoned Loubet to form a cabinet, but it lasted only nine months. While not in any sense brilliant, he is a worthy successor to President Faure, for he is a level-headed, honest and thoroughly reliable man. In his long and useful public life he has conducted himself with dignity and is one of the cleanest men in French public life. France has made a happy choice. While the atmosphere is not cleared, and all the rumors of revolution remain as before, yet by the election of Loubet France has given no occasion to her enemies to take advantage of the sudden and untimely death of President Faure.

#### Distillers Want Further Concessions

The cost of producing a gallon of distilled spirits is very small — perhaps one-sixth the internal revenue tax of \$1.10. The distillers send their products to bonded warehouses and keep them there until they are sold. If they draw out any for the home market, they must pay the tax. If for export, the tax is remitted. Previous to 1894 they were allowed to keep spirits in bond for three years; but in 1894 the tax was increased, and provision was made for keeping the spirits in bond eight years. Of course all the distilled spirits that had been in bond nearly three years in 1894 will have to pay the tax during the present year, unless they have been sold in the meantime. The Government allows a generous measure for leakage, and maintains warehouses at great expense. The distillers are now besieging the doors of Congress for further relief. After deferring the payment of taxes on their property for eight years, they want still more time. The whole system is wrong. All the advantages due distillers, in a commercial sense, are more than met by three years of delay. For them to demand more is only another evidence of the unprofitableness of the liquor business for everybody except the manufacturer. They are very likely to be

called upon for some heavy tax bills during the year.

#### New Jersey's Rich Crop

The corporation laws of New Jersey are so liberal in their provisions that she attracts all manner of enterprises. A list of thirty-two companies organized in the State last year represents capital stock whose par value is \$1,208,866,300. This is an average of about forty million dollars to each one. In most cases these companies have not invested, and do not intend to invest, a dollar within the limits of the State, but New Jersey reaps a rich harvest from them. She has about ten thousand of these chartered companies, and last year she collected in fees and taxes no less than \$2,359,198. At present the assessment for the larger trusts is forty dollars for each million of capital stock in excess of \$5,000,000. Not satisfied with this, it is now proposed to raise the tax from \$40 to \$500; but whether this expedient will increase the revenue, should the suggestion take the form of law, may well be questioned. It is noted that of the thirty-two great combinations of last year, all but five are protected from foreign competition by duties ranging from thirty per cent. upward. Giants such as these cannot need protection; it is the consumer that ought to be protected.

#### German Agrarians

The most troublesome party in Germany is not the Socialist, but the Agrarian party. As a party it has no existence in the Reichstag, but it controls a hundred votes which come to it from those who are identified with the *Bund der Landwirthe*. This League numbers 158,000 small landowners who are opposed to the Emperor's pet policy of making commercial treaties, believing that the interests of the farmers will be jeopardized by any further extension of commerce. The anti-American sentiment in Germany has its centre in this League. One of its representatives declared at the annual assembly in Berlin last week that Germany has three enemies — England, Russia and America. The League abuses all things American and prompted the passage of the bill for the inspection of meat, believing such inspection would shut out the American beef. It seems that they were beaten at this, for the inspection hits their own products even harder than it does those of America. Baron von Hammerstein-Loxten, the Minister of Agriculture, has been so outspoken against Americans that it is believed the Kaiser will demand his resignation. The United States Ambassador is doing good work to bring about a better understanding not only between Germany and the United States, but also between Germany and Great Britain.

#### Labor Federation in England

After much discussion the various trade unions in England have agreed as to the principal items of federation. The details have not yet been adjusted to meet the varied and conflicting interests, but at the present time no real obstacle to a satisfactory agreement is in sight. It is encouraging to notice

that the tone of the meeting held at Manchester last month was one of industrial peace. British trade unions have unfortunately been too ready to declare war, but they appear to have profited by the failure of the strike of the engineers last year. The speakers placed much stress on conciliation and kept the idea of mutual protection prominent in all the discussions. There was no attempt to conceal the obstacles blocking the path of workingmen, but there was some very wholesome advice concerning the obstacles which are of the workingmen's creation. The federation of British manufacturers about the same time naturally suggests two hostile camps. Logically war would be the inevitable result, but fortunately the actions of the race are not shaped by logic. English employers and employees have learned many useful lessons during the last seventy-five years, and from this experience these federations will be able to profit. With so much power in their hands, both sides will think twice before proceeding to extremes. Responsibility sobers men and organizations, and if only this one result be attained by the English federation of labor on one hand and capital on the other, much will have been gained.

#### North Carolina to Disfranchise Negroes

At the next State election in North Carolina the people will be called upon to vote for an amendment to the constitution. This election will occur in August, 1901, and the amendment disfranchises the Negro. The proposition passed the General Assembly by a vote of 81 to 27 in the lower house and 41 to 6 in the upper. It has one open, avowed purpose, and that is to disfranchise the Negro. It was not possible to devise any educational or property test that would not disfranchise a very large percentage of the white population, and so it was necessary to provide that any person who was himself a voter Jan. 1, 1867, or whose ancestors were voters at that time, shall not be affected by the act. This is legal, it is constitutional; but it is bad morals and poor politics. The amendment will be carried by a large majority, and thus one more State will have succeeded in taking away the political rights of the Negro.

#### Congo Free State

It is now nearly twenty-three years since Leopold II., King of the Belgians, became president of the Congo Free State, and about fifteen years since the State was recognized by the United States and Europe. His connection with it is distinctly an individual one. Belgium has nothing whatever to do with the enterprise. It has been charged that Leopold entered it for commercial reasons, and that he hoped to make money out of the trade that would come down the Congo River. Some say that he has made large sums, and others say he has made nothing, financially. Be that as it may, he certainly has made one of the most disastrous and disgraceful failures that even Africa has ever known. Very little of all that has taken place in that remote province ever reaches the ears of



white men, but enough is known to warrant the statement that Belgian cruelty, misrule and oppression have met the fate they deserved. The agents of Leopold appear to have enlisted the fiercest of the blacks as their allies and to have paid for their services very largely by tolerating cannibalism and other horrid practices. But when the blacks saw that it was simply one tribe against another, and that the handful of white men did not count in the contest, there was prompt rebellion against the Belgian authority, and such success followed their efforts that it is more than doubtful if Belgian supremacy will ever be known again. Indeed, it is hinted that Leopold is ready to sell out to the highest bidder; and the fact that Cecil Rhodes is now in Brussels leads many to believe that Great Britain will be that bidder.

#### Underground Railroad in Paris

The city of Paris is authorized to borrow more than eight million dollars to construct six lines of underground railroad. On three of these lines work has already begun, and it is expected they will be in operation at the opening of the Exposition in 1900. The other lines will not be undertaken until after that date. The aggregate length of the six lines is about forty-one miles, and the Westinghouse Electric Company will furnish the entire equipment. The city will do all the subterranean work, including viaducts, platforms, etc. The company that is to operate them will bear the expense of the entrances and the stations. The concession is to run twenty-five years. At the expiration of that time all the rights of the company, the roadbed and its accessories, are to be administered upon something after the manner of our probate courts. After May 31, 1910, the city will have the right to purchase the whole system at an appraised valuation. The rates of fare have been fixed at five cents for first-class accommodations and three cents for second-class.

#### Oman, England and France

Oman is an independent state in South-eastern Arabia, to whose Sultan England has been paying an annual subsidy of \$40,000. It is in treaty relations with British India and has a representative of that government at its court. It has a coast line of 1,500 miles along the Persian Gulf and the Gulf of Oman, and a population of about a million and a half. Muscat, the commercial suburb of Muttra, is the chief centre of trade for this part of Arabia. The Sultan has recently leased to France a coaling station on the Gulf of Oman. The Commander-in-Chief of the British East Indian station promptly lodged a protest against this, and the Sultan was told that if he leased the port Great Britain would discontinue the subsidy. Although Russia has no trade with Muscat, it is announced that she is about to send a consul there. The sudden appearance of these three nations contesting for rights and privileges in this insignificant State, is but additional evidence of the sharpness with which

every available port in the world is watched by the great maritime nations.

#### Central Pacific

The Government has a claim against the Central Pacific of \$25,885,120 for subsidy bonds and \$35,924,237 for unpaid interest. It has received through the sinking fund of the road \$7,440,569. There is due the Government from the West Pacific, \$5,275,115. The commission duly named by Congress has succeeded in inducing the railroad to agree to pay the face value of the indebtedness, principal and interest. It will be paid in twenty notes, drawing three per cent. interest, one note to be paid every six months. A few months ago it was not believed that the Government would ever get fifty cents on the dollar, and this settlement is one more good result to be placed to the credit of the present administration.

#### National Council of Women

The National Council of Women met in Washington last week, and was largely attended. The report of the president, Mrs. May Wright Sewall, outlined a generous enlargement of the work of the Council. She recommended the formation of a committee to classify and group the titles of all women's organizations in this country; that institutions as well as organizations be admitted to membership in the Council; that a committee be appointed to study the social and domestic conditions of life in our newly-acquired islands; and various other plans to enlarge the horizon and increase the work of the Council. Much interest was developed during the discussion over several resolutions against the seating of Mr. Roberts, representative-elect from Utah. The hesitation in condemning Roberts is said to have been due chiefly to the fact that he owed his election very largely to the women of Utah.

#### Secretary Long Abolishes Sale of Beer in Navy

The Senate has stricken out from the House Army bill the provision abolishing the sale of malt liquors in the army, but Secretary Long has issued an order forbidding their sale on board any ship of the navy, at all navy yards and all shore stations. He announces that after mature deliberation he deems it is for the best interest of the service to prohibit the sale of malt liquors to the enlisted men, and he forbids their sale hereafter. There has never been any departmental recognition of the canteen in the navy. Many commanding officers have allowed beer to be sold on board the ships under their command, and the custom has grown with remarkable rapidity during the last fifteen years. It has always been opposed by a very large number of naval officers, and ought never to have been permitted. There will be some friction over the order, and the usual cry of "fanaticism," "temperance cranks," etc., but the officers who are detailed to command ships, and those who are responsible for the discipline of the men, will rejoice that the order has been issued. It has been thoroughly demon-

strated that both soldiers and sailors do much better work, more generally maintain their health and vigor, and endure the hardships incident to a campaign with less difficulty, when the sale of intoxicants is prohibited. Prejudice cannot change facts, and not even the resolute bigotry of unbelief can make out a case against the abolition of all official responsibility for the sale of intoxicants to enlisted men.

#### Unchristian Warfare against the Dervishes

There does not appear to be any sufficient reason for doubting that after the battle of Omdurman the wounded Dervishes were killed as they lay dying. According to the statement of a German officer, who was with General Kitchener, this slaughter was rendered necessary because of the fact that these wounded Dervishes would rise up and shoot even those who came to their relief. Under such an unfortunate condition of things it would be utterly impossible to restrain the slaughter within the bounds of necessity. It is with the deepest regret that one is forced to acknowledge that this marvelously clever General, who has won a world's encomiums, yielded to the savage instinct and allowed his fallen foes to be brutally murdered. War, at its best, is bad enough, but the warfare that adopts the methods of the savage is singularly out of place under the banners of any nation bearing a Christian flag. We hear occasionally of "punitive expeditions" undertaken by the English, the French and the Germans in Africa, in which whole villages are ruthlessly destroyed. It is not so very long since a German officer was recalled from Africa because of personal cruelty, and his case does not appear to be exceptional. If the record of the wars in Africa is ever fully written, it will show that the horrors of the Spanish cruelties in South America have been repeated even to the very end of the present century.

#### Fighting in the Philippines

Although there has been no real battle in the Philippines during the last week, the insurgents show no signs of yielding. At times they have opened fire on our troops, and they have compelled the California soldiers to retire from Guadalupe Church to San Pedro Macati. Aguinaldo's sharpshooters have made it rather hot for our forces at Macati, and it became necessary to make a demonstration against them. This was done without loss of life on our side. The heat is intense, and the sun is more dangerous than bullets. It is reported that Aguinaldo does not heed the Red Cross flag, and that all the Red Cross nurses now go armed. The Philippine ports are all blockaded, except Iloilo, and a sharp watch is kept on the insurgents. It is feared that there may be more fighting, but no one can tell when. The rebels show no signs of suing for peace, and are claiming that they understood we were to help them to independence in return for their services during our war with Spain.

## SHOOTING UNDER THE LASH

EVERY one who has read Xenophon's "Anabasis" will remember the description of the bowmen in battle who advanced to the onset shooting under the lash of their masters and officers. It was a necessary method to force an unwilling service from mercenary soldiers. The thrill of a patriotic motive was unknown to the bowmen who shot under the lash, and the master armed with his whip could count on nothing more than the force of fear to drive his men forward.

And this is the very way in which many young people live and work. Instead of welcoming each new day as a fresh opportunity and privilege, they regard it as only another imposition upon them of a disagreeable task and hard duty, and advance to their work under the lash. The time of examination comes in school, and instead of welcoming joyously the opportunity to test their powers, they advance under the lash to the trial, fret and worry, and often fail just because they have falsely interpreted a real privilege as a harsh duty.

We need to keep this principle in plain sight every day. "Life is just the stuff to try the soul's strength on." To shoot under the lash may be a good method for mercenaries, but it is poor policy for real soldiers. A baby taught us the better way not long ago. He was a sturdy little fellow who had just mastered enough strength of limb so that he could raise himself beside a chair. We watched him do it again and again. He would grasp the support firmly, tug away until he was on his feet, and then stand there unsteadily, simply laughing with joy because he could do something new and strong. Repeatedly he practiced his newly-discovered power, each time with more evident pleasure. He seemed to measure his difficulty, to overcome it, and then simply rejoice in the victory. How manly a method! That is the way to live and work. The whip for heartless, hired soldiers; but a smiling, happy effort for free, brave young people.

## WASHINGTON -- EVER OUR FIRST CITIZEN

AMERICA is soon to give to France a statue of Lafayette, heroic size, and France will build the pedestal. One hundred years ago she gave to the world the character of Washington, colossal in its own proportions, not needing enlargement to be seen, and the world has erected the pedestal on which it might stand. It is high, thus befitting the lofty man surmounting its summit. Gladstone may well voice the sentiment of the Anglo-Saxon race. These are his words concerning Washington: "I will then say that if, among all the pedestals supplied by history for public characters of extraordinary nobility and purity, I saw one higher than all the rest, and if I were required at a moment's notice to name the fittest occupant for it, I think my choice at any time during the last forty-five years would have lighted, as it would now light, upon Washington."

Great forces focus in a person. From

him their concentrated vigor thence radiates in a divergence ever widening. Thus it appears that the great men of history are both the effect and the cause of the same. There is an important mediatorship between principle and practice, between ideas and actions. Luther was the glowing sun-glass which caught many an undefined principle of ecclesiasticism, liberty and religion, and from its fervid focus sent forth burning words and deeds. Columbus gathered unconsciously the larger longings of his day into his own breast, whence went forth the daring and enterprise of the New World discoverer. Among those mortals who stand like peaks first catching and last holding the sun-rays of great, world-wide thoughts, Washington is pre-eminent.

Daniel Webster eloquently says: "Washington is in the clear, upper sky." It is this exaltation of his character, achieved by right of inherent worth, the more and more readily acknowledged, not as distance would increase hero worship, but as the deliberate judgment of history renders its high, impartial verdict, that gives Washington his place of unique and solitary grandeur. His character needed not extraordinary brilliancy of intellect, nor versatility of wide achievement, to mark its greatness. He did not excel all his contemporaries in statesmanship, perhaps not in military genius, but his was the greatness of balance, of poise. A pronounced and lifelong aristocrat, yet the people loved him fervently. Having very decided opinions on questions of government, he was twice chosen unanimously as President. Only because he could always be trusted was he always America's first citizen.

His Farewell Address is a document of statesmanlike breadth, it is true, but is received by the people of the United States more as the last will and testament of the "Father of his Country." Even there character is the chief excellence. In these days of new duties, providentially imposed we believe, it is for the American people to ponder well the words of their first President, and to catch the spirit of trust in the Divine Ruler and of confidence in our destiny, which made him venturesome with a holy courage and cautious with a reverent faith.

## ROMANIZING THE ANGLICAN CHURCH

THE phenomenally rapid spread of a thinly-veiled Romanism in the English National Church, which for some years has been causing alarm among the more conservative laity of that communion, has at length had the effect of concentrating public attention on the total want of discipline and the decay of Protestant sentiment within its pale, and has led to severe animadversions on the timid and temporizing if not disloyal policy and action of its episcopate. As long as protest against the anti-Protestant conspiracy, which has for some time been seeking to undo the work of the Reformation within the State Church, was confined to a comparatively uninfluential person like the London bookseller, Kensit, and his equally obscure

coadjutors, the leaders and authorities of the state-supported denomination paid little attention to what was transpiring around them; but now that the veteran statesman and recently retired leader of the liberal party in Parliament has taken up the matter and with characteristic eloquence, adroitness and persistency placed the situation before the British public, the conflict between Ritualist and Protestant has suddenly acquired noticeable magnitude and assumed quite a serious aspect. Sir William Harcourt's letters to the *London Times* have created a ferment in public sentiment the like of which England has not known since Mr. Gladstone thirty years ago led his party in the great campaign which ended in the disestablishment of the Irish Church.

The present crisis develops so rapidly toward culmination that no one can forecast what a day will bring forth. The Archbishops of Canterbury and York, together with the bishops of their respective provinces, have been obliged to abandon their sphinx-like and dubious mood and attitude, and bestir themselves, but it is doubtful whether their belated action will avail to redeem lost opportunity and save the English Church as a state institution from going to pieces on the rocks of public distrust and indignation. Statesmanlike Mr. Balfour, the present leader of the House of Commons, and the Prime Minister, Lord Salisbury, have sought to minimize the extent and importance of the agitation, but recent events have rudely dissipated their fond dream and revealed to them the depth and difficulty of the problem confronting the nation. Balfour speaking to his constituents in the large city of Manchester recently was so effectually silenced by the thousands who insisted on a plain and unequivocal pronouncement of his attitude and policy, that he hinted to his friends the possibility of his retirement from public life. In a crowded meeting held in the vast Albert Hall, London, which holds from fifteen to twenty thousand persons, the people of the great city made no secret of their sentiments on the burning question of the moment. The Queen herself has found it necessary to interpose, and has expressed her anxiety through Dr. Davidson, Bishop of Winchester, for the pacification of the church. On the other hand, two hundred London clergymen meeting in Holborn Town Hall in the very heart of the city have announced their intention to defy the bishops in their attempts to suppress their Romanizing practices, alleging that they "owe it to the whole Catholic church of Christ to refuse" obedience to their diocesans.

A few days ago Parliament assembled. An attempt will probably be made early in the session to allay public feeling by introducing legislation with a view to strengthening the bishops in the ecclesiastical courts. But Sir William Harcourt, who was never so strong and so vigorously supported as leader of his party as he is since he disavowed political responsibility, will offer strenuous resistance to such legislation as being altogether needless. "Are we to wait," he asks, "till a new ecclesiastical juris-



diction is established when the present is sufficient for all practical purposes? . . . . A discussion on the principles of ecclesiastical jurisdiction is one that would last as long as the Council of Trent and would be a most favorable and tempting opportunity for reviewing the whole present condition of the church both in doctrine and ritual, not excluding the theory of an Establishment." He insists that "the crisis in the church owes itself first to the open defiance of the law by the clergy, but secondly to the fact that the authorities to whom the administration of the law is committed have deliberately determined to nullify its operation and to make it of no effect." In view of all this, he insists that the plea for legislative interference can only be regarded "in the light of a dilatory pretext on the part of the bishops for shirking the responsibility of action which is urgent and indispensable;" and he ventures to predict that if this shirking of responsibility continues, they will be early visited "by the indignation and contempt of the loyal laity of England whose church they are helping to destroy." Clearly, if disestablishment comes at all — and it is nearer now than ever — it will be forced upon the nation from within the church rather than from without.

#### PERSONALS

— The editor has returned from his trip to the South.

— Rev. O. F. Hall, M. D., sailed from San Francisco, Feb. 21, via "America Maru," for our West China Mission.

— Miss Isabella Thoburn, of India, the first missionary sent out by the W. F. M. S., expects to visit America in March.

— Rev. F. L. Need, D. D., of the North India Conference, will come home to America this spring to recruit his health.

— Miss A. H. Fisher and Miss M. E. Finney left New York last week for work in Iquique, Chile, going via the Isthmus.

— Rev. Dr. T. B. Stephenson, of London, is convalescing from his recent illness, and is now in Naples, Italy, with Mrs. Stephenson.

— Rev. E. H. Boynton, presiding elder of Bangor District, called at the office on Friday, having been summoned to Boston to attend the funeral of his sister.

— Rev. Dr. S. L. Baldwin addressed the Methodist Social Union of New York city, in St. Andrew's Church, Feb. 16, upon his recent visit to China, Japan and Korea, illustrated by stereopticon.

— Rev. Henry Tuckley, D. D., pastor of Centenary Church, Binghamton, N. Y., has received a unanimous invitation, expressed in a set of resolutions adopted by the official board, to return to the church for another year.

— Rev. C. B. Henry, of the Wyoming Conference, pastor at Alderson, Pa., has been appointed a missionary to Korea. The *Northern* says that "both he and his wife are most admirably fitted for missionary service."

— Mrs. Martha Cumback, wife of ex-Gov. Will Cumback, died at Greensburg, Ind., Feb. 9, aged 66 years. She was the daughter of Rev. Louis Hulbert, and was very prominent in church and mission work, a member of First Church, Greensburg.

— Rev. Julian E. Wadsworth, of South Manchester, Conn., writing under date of Feb. 17, announces the death of Rev. Edwin S. Stanley, for many years a beloved and honored member of the New England Southern Conference, after an illness of a few days. The funeral service was held under the direction of Presiding Elder Bates, Saturday, at 2.30 P. M.

— The ladies of Plymouth Church, Brooklyn, surprised Mrs. Lyman Abbott last week by a "good-by" visit, when they presented her with a silver tea service of six pieces. In responding on behalf of his wife Dr. Abbott said: "Wherever we have been placed our successes have been ours — neither mine nor hers — we have always planned things out together."

— The wife of Rev. William M. Hubbard, superannuate of the New England Conference, died in Westboro, Feb. 16. Mrs. Hubbard had been ill for a year, and for the last five months had been gradually failing in mind and body. Funeral services were held in the Methodist church in Shrewsbury, Sunday, at 2 P. M. A suitable memoir of this devoted minister's wife will doubtless be prepared by some appreciative friend.

— Mrs. Susan I. Freeman, widow of the late Rev. Benjamin Freeman, of the Maine Conference, died of pneumonia at the Union House, Peak's Island, Feb. 14, after a short illness. Mrs. Freeman was 68 years old. For many years she has been one of the leading women in the Conference, being prominent in the W. C. T. U. work of the State and in the Woman's Home and Foreign Missionary Societies. Wherever her husband was stationed the church found her a great help in the work. The funeral services were conducted by Rev. W. S. Jones, of Peak's Island, assisted by Rev. W. F. Berry, of Portland. She leaves one child — Mrs. Theodore Hamilton, of Lewiston.

— The *Christian Guardian*, speaking of the death to Mrs. Emma Parker, wife of Dr. Joseph Parker, the eminent pastor of City Temple, London, thus refers to the "beautiful communion of great souls" that prevailed in their home: "A great man has lost a great companion. It is sometimes thought that a great mind is best complemented by the association of one less gifted, that peace is more easily maintained thereby, that an acknowledged pre-eminence removes all strife for precedence, that the strong one delights to be the custodian, and the weak one is happy in having the strong on which to lean. But there is a higher ideal of harmonious fellowship. It is where equals can fellow without jealousy, where each can esteem the other better than self, where each indeed becomes a larger self in the other."

— Mr. Cyrus Washburn, of Wellesley Hills, passed to his heavenly reward, Feb. 16, in his 87th year. Rev. Geo. W. Mansfield writes: "He had been ill with grippe for just two weeks. Though feeble in body for some years past, yet he has shown great mental activity and an intense interest in all passing events. It has been evident lately that he was ripening for the garner, and he waited at the river's edge longing for the transfer." Mr. Washburn was a native of East Bridgewater, and a long time resident of East Weymouth until his removal a few years ago to Wellesley. His summer home was in Cottage City, and he did much toward building up the place as a summer resort. He was a contractor and builder of considerable wealth. In 1896 he presented a memorial library to his native town of East Bridgewater. Impressive funeral services were held in the church at East Weymouth, Feb. 18, at 2 P. M., in charge of the pastor, Rev. A. W. Kingsley, assisted by Rev. G. W. Mansfield and Rev. J. B. Gould. Dr. L. B.

Bates, a lifelong friend of Mr. Washburn, made an affecting address. Music was furnished by a select quartet. The Masonic burial service was rendered at the casket.

— The funeral services of Rev. Dr. Charles F. Allen, of Portland, Me., held on Saturday, Feb. 11, were very simple and sincere, like the life of the good man gone from us. Rev. A. A. Lewis, of Gardiner, offered prayer at the house. The public service in Chestnut St. Church was conducted by the pastor, Rev. Luther Freeman. Music was furnished by the Maine Conference Quartet — Rev. Messrs. Clifford, Cashmore, Berry and Strout. After an invocation by Rev. I. Luce and Scripture lesson by Rev. W. F. Berry, addresses were delivered by Rev. F. C. Rogers, of Lawrence, Mass., Rev. Dr. E. O. Thayer, presiding elder of the Portland District, Hon. Joseph A. Locke, of Portland, president of the board of trustees of the Conference Seminary at Kent's Hill, and President Harris of the Maine State College at Orono. The bearers were Rev. J. R. Clifford of Deering, Rev. W. F. Berry of Portland, Rev. W. S. Jones of Peak's Island, Rev. A. W. Pottle of Bowdoinham, and Rev. A. A. Lewis of Gardiner. There was a large attendance of ministers and citizens of Portland where Dr. Allen, who had twice served as pastor of the Chestnut St. Church, had a host of loyal friends. The burial was in Evergreen Cemetery.

— Letters from Japan bring particulars of the tragic death of Mrs. Mary Christine Vroom Alexander, wife of Rev. R. P. Alexander, of Hiroaki, to which brief reference was made in our issue of Feb. 1. "About midnight on Jan. 18," writes Rev. G. F. Draper, "fire broke out in the rear of Mr. Alexander's residence. The weather was cold and snow covered the ground. By the time the servants were aroused by the noise of the conflagration, it had assumed such proportions as to render escape difficult. The cook's wife, hastening to the upstairs room where Mr. and Mrs. Alexander, with their little boy, were sleeping, roused them with difficulty. They thought there was time to dress, but this proved a fatal delay. Before the devoted couple were aware of it, escape by the staircase was impossible. Mr. Alexander, in the darkness, put the little boy out on the roof of the portico and went back for his wife. She did not answer his call, and in searching through the smoke he fell out of the window to the ground below. Though bruised and burned he climbed up the portico post and rescued the child, but his wife had evidently made an attempt to escape by another way and succumbed to the flames. Both Mr. Alexander and the child were badly burned about the head, neck and hands; the father's left hand being in an especially bad condition, while his back was bruised by the fall. Everything was consumed, even to the most necessary clothing, though Mr. Alexander succeeded in breaking through his study window and saving two drawers filled with important papers. It is a terrible disaster, but the stricken one, in the midst of severe suffering and grief, is sustained by an unwavering trust in God. The faithful servant, to whose warning it is due that any of the family escaped, jumped from a second-story window, seriously injuring her back. Her recovery is doubtful."

Mrs. Alexander was buried in Hiroaki. The greatest kindness and sympathy were manifested by Hiroaki people, who proffered presents of money and assistance in every form. Miss Hawitt writes that this fatal fire, which certainly we should never have selected to hasten the work, has opened doors of usefulness which heretofore have been shut fast. Rev. Henry B. Swartz, pastor at Holliston, says: "It all seems awfully real to us, as this house which burned was our home for the three years that I was presiding elder of Aomori District." Tidings from Japan for

January contains a full account of the fire, with a page portrait of Mrs. Alexander.

— Rev. E. H. Hughes, of Malden, delivered a forcible and eloquent address on Sunday afternoon before the Boston Y. M. C. A., upon "One Thing is Needful."

— Dr. D. Dorchester, Jr., pastor of Christ Church, Pittsburg, delivers two lectures the coming week before the Woman's College, Baltimore, Md.

— Mrs. Raymond, wife of President Raymond of Wesleyan University, is bereaved in the death of her father, Rev. W. C. Rich, which occurred at her home in Middletown, Feb. 16, at the age of 80.

— Many friends and admirers of the late Rev. Dr. William Rice will be gratified to learn that a beautiful memorial volume has been prepared by his sons, William North Rice and Charles Francis Rice, which can be obtained at Magee's. A fine etched portrait of Dr. Rice is given as a frontispiece. Printed at the Riverside Press, the mechanical appearance of the book is all that could be desired.

### BRIEFLETS

"The Horn to the Equator" is the title of the new book by Bishop Foss for Epworth League mission study classes.

The Boston Kent's Hill Alumni Association will hold their annual reunion and banquet at the American House, Thursday evening, March 9.

Bishop Mallalien will give two lectures before the School of Theology of Boston University on Monday, Feb. 27, and Monday, March 6, at 1:15 P. M. both days. The title of the first lecture is, "About Creeds," and of the second, "What I would Do." The public are invited to attend.

After providing for the widow and for the payment of certain notes, the residue of the property of the late Edward J. Connable, of Jackson, Mich., which is said to amount to thousands of dollars, is given, one-third to Albion College, and two-thirds to the Michigan Conference for the benefit of worn-out ministers.

A gentleman whose name is withheld has entered into an agreement with the Kansas Wesleyan University at Salina to endow that institution with \$100,000. He offers to give the money in 1900 provided that at the same time the University is free from debt and that it adds \$25,000 to the endowment.

The annual meeting of the Methodist Ministers' Mutual Relief Association was held in the Historical Rooms at 36 Bromfield St., on Monday afternoon, Feb. 20. The annual reports of the president, clerk and treasurer were presented and accepted. These all show a prosperous year and a successful society. The following officers were elected: President, W. I. Haven; vice-presidents, D. H. Tribou and G. W. Hunt; clerk, J. H. Mansfield; treasurer, W. G. Richardson.

What a contrast to blizzard-bound Boston last week, with its intense cold and drifting snows, is this picture of winter life at Pasadena, Cal., the beautiful "land of sunshine," where Principal Bragdon of Lasell is sojourning for a season: "Children playing barefooted and bareheaded, not because they are poor, but because it is comfortable; roses in full bloom; callas in great profusion and full flower; bellotrope, geranium, lemons, oranges, violets, in great plenty; grain three to six inches high; gardeners cutting lawns and watering lawns and sidewalks for cooling air; many trees in full leaf; people seek-

ing shady side of street for comfort in walking; windows open and people sitting on piazzas knitting and reading."

Since the organization of the present French Republic in 1871, France has had six Presidents. Only one, Grévy, served out his term, and he, upon being re-elected, resigned soon after. Thiers, the first President, resigned after two years in office; McMahon resigned near the close of his term; Carnot was assassinated; Casimir-Perier resigned; and now Faure has died suddenly. That is a most remarkable record; and the fact that four of the six Presidents have resigned shows the fickleness of the French people and the instability of the French Republic.

Our excellent contemporary, the *Watchman*, is usually open eyed and comprehensive in its treatment of important public questions, but in the matter of our new possessions and the peace treaty it embraced the isolated and obstructive opinions held by Senator Hoar and a meagre Massachusetts minority. The *Watchman*, therefore, finds it increasingly difficult and embarrassing to justify its position to its readers at large, for the Baptist press generally takes the broader and wiser view of the situation.

### Death of Hon. Lewis Miller

IN the death of President Miller of the Chautauqua Assembly there passes away one of the most successful, useful and best beloved men of this generation. The announcement of his decease will carry sorrow to a world-wide circle. Mr. Miller had been seriously ill with disease of the kidneys for only two weeks at his home in Akron, Ohio. Ten days ago it was decided by the attending physician that an operation was necessary to save his life, and he at once started for New York city. He became storm-bound and did not reach there until the 13th, and was then in a seriously weakened condition as the result of the rigors of the trip. Upon entering the hospital it was found that the operation could not be delayed, and it was performed as soon as possible. Mr. Miller did not rally from the shock, and his death, which occurred the 17th, was due to exhaustion and uræmic poisoning.

Lewis Miller was born in Greentown, Ohio, in 1829. In early life he learned the machinist trade, and started a shop at Canton. He at once took up the invention of agricultural machinery, and was one of the first persons to produce a practical reaping and binding machine. He also invented mowing and threshing machines, and his whole business life was devoted to the manufacture and improvement of these machines. In early life he took a profound interest in the Sunday-school, and as superintendent of the school connected with the church of which he was a member in Akron, he made a success which attracted attention far and wide. It was perfectly natural that Dr. J. H. Vincent, then in charge of the Sunday-school work of our church, and Lewis Miller, perhaps the most successful superintendent in the connection, should come together. It was a great event when they did meet, and great results have flowed therefrom. Each was the indispensable complement and helper of the other. The Chautauqua Assembly and the Chautauqua movement — the most comprehensive and beneficial Christian educative impulse of the age — are the result of the meeting, planning and co-operation of these two men. Each modestly gave the other the credit of inaugurating the movement. We have heard Bishop Vincent enthusiastically pass the glory over to Mr. Miller, but the latter with as great generosity accredited the beginning to his colleague. We shall not divide laurels over the bier of the great layman and benefactor. The fact is, there is glory enough in the movement for both.

Dr. Vincent was indispensable to Mr. Miller, and Mr. Miller was equally necessary to the Chancellor. He gave vast sums to the Chautauqua Assembly, to church and Sunday-school enterprises, irrespective of creed, and to various charitable concerns. He was a lifelong personal friend of President McKinley.

Mr. Miller was perhaps the best illustration that could be mentioned of the possibilities of usefulness which open up in this age to the alert, aggressive and generous layman who will give Christian education and reform the full benefit of his abilities and resources. He was a delightfully genial and companionable man, and was beloved by all who knew him. He has made an imperishable reputation for himself. Chautauqua and associate and kindred assemblies and institutions will tenderly perpetuate his fragrant memory. He was a member of the last General Conference, and, we believe, of others. Our church has always held him in highest honor.

Mr. Miller was the father of ten children, all but one of whom survive him. His wife, also, is living. Of the sons, Ira M. is the secretary of the business at Akron; Edward B. is in the real estate business at Akron; Robert A. was recently appointed postmaster at Ponce, Porto Rico; Lewis, Jr., is in business at Ponce; John V. was an engineer on the "Vulcan" during the war with Spain, and is now taking a course in engineering at Cornell University; Theodore, the youngest son, was killed in the memorable fight at La Quasima, in Cuba, in which Hamilton Fish and Captain Capron were killed. Of the daughters, one is the wife of R. P. Marvin, secretary and treasurer of the Goodrich Rubber Company's Works at Akron; another is the wife of Thomas A. Edison; while Misses Mary and Grace Miller are still at home.

### "LAND OF THE SKY"

WE borrow our title from the "Southern Railway Co.," whose elegant train we boarded at Washington, a week ago, on our way to Tampa, Fla. This railroad, in connection with the Florida, Central & Peninsula R. R., sends out from New York several trains each day that provide for Northern tourists everything that is desired in the way of speed, comfort, and even luxury. The train was made up of Pullman, dining, reading-room and observation cars. As before indicated, we were caught in the general blizzard, which was especially severe and bitter in Washington. It was eight degrees below zero in the capital, and a more searching, penetrating atmosphere we have seldom experienced. It took a full night's ride into the Southland to carry us beyond the snow line.

We made no stop until we reached Jacksonville, Fla., but there was much of significant interest to be seen from the car window. In Georgia and the Carolinas the most noticeable change since our trip South several years ago, is the erection of numerous cotton mills. They are not yet constructed here on any such extensive scale as in factory cities in the North, but the first mill, a one or two-story structure, has been planted in many places, and, we understand, with marked financial success. The South will have a great advantage in this matter, growing, as it does, its own cotton, and having, therefore, no freight to pay. Help, too, can be secured on much better terms, and there is as yet little or no restriction upon labor, especially child labor which humane lawmakers in Northern States have repressed. It seems as if New England must suffer very seriously in its cotton industries. Before us lies a lengthy statement from the *New York Commercial*, a representative business journal, upon the "Southern Cotton Mills," from which we quote a paragraph: "Of



course it should go without saying that with equality in skill and machinery in two sections the product of the Northern factory can never compete in cheapness with that of the Southern. . . . The time must come when the South will be the centre of all the cotton manufacturing of the United States. The New England mills may reduce wages as much as they choose in order to meet Southern competition, but at the last the more congenial climate, together with the fact that the mills may be established within sight of the cotton fields, is bound to count to the everlasting advantage of the South."

One cannot ride through the West or the South without receiving an ineffable impression of the limitless acreage of unoccupied territory in the United States. Particularly is this fact borne in upon the traveler as he enters

## FLORIDA.

A New Englander is especially impressed with the difference between this State and any one of the New England States. Though many of our rural sections are degenerating and farm buildings are passing into decay, yet if one ride in almost any direction in New England the villages, many of them beautiful and thrifty still, greet and relieve the eye. But here we ride for hours and see nothing except an unbounded expanse of second growth or dead, fallen and decaying pines, with here and there the one-room negro cabin and the Negro's inseparable companion and helper, the mule. What becomes of the Negroes who live in scattered cabins or settlements throughout the great State of Florida? Do they have any school or religious privileges, any medical treatment and care in case of illness? Especially hard and pitiful must be the condition and lot of the large number of Negroes in Florida, doomed to such a life in the wilderness. The raccoon, the opossum, the hog, and the mule are his only living companions. The white man thus environed and companioned would soon become a beast himself, or an idiot or maniac.

We passed through several "cities" which reminded us of the boom craze and speculative mania of former days. For the sake of those Methodist ministers who learned their first and, we trust, their last lesson in an effort to get rich "quick," we will not give the names of these incipient cities. Our convictions are confirmed by this somewhat hasty trip, and we state them for the benefit of those who have not learned wisdom even by paying a great price: Florida has nothing except its climate to attract anybody. If any one cannot endure the rigors of our New England climate, let him come here for a winter and test it; but it is much wiser and safer not to make a purchase. We cannot learn that orange growing makes any sure or fair return. The severe cold of the present winter, as four years ago, may utterly destroy the economy, toil and sacrifice of many years. The expectation that a livelihood may be obtained by keeping a hotel or a boarding-house, even if a person have the business ability and training for it, is rarely realized. Tourists are apt to be fickle, selfish and exacting. The place which suits them one season may have no charm the next. A resort, therefore, that is popular and well patronized for one or two years may be unvisited thereafter. Florida is full of "cities" where the hotel and boarding-house grew up like Jonah's gourd in a night; but they were as quickly deserted. Everywhere we see them, dilapidated, decaying and valueless. Jacksonville is a striking illustration. Several years ago, when we visited this city, it was enjoying a boom. Business was brisk, and all the hotels were crowded. It was a very popular resort. Now it seems to be in process of decay. There are so few people at its hotels that the traveler pos-

sitively feels lonely. One can hardly resist the impulse to take the first train and go somewhere — anywhere where there is life and prosperity. The only thoroughly alive and up-to-date thing we found in Jacksonville was the *Florida Times Union and Citizen*. This paper would do credit to any metropolis in the United States. So alert and comprehensive is it that we scarcely missed the New York, Boston and Chicago dailies upon which we depend when at home. We are informed that the trend of travel into Florida, though not decreased very much, if any, as a whole, is toward the lower points in the State, where the climate is warmer, and where the new and gorgeous hotels have been and are being erected. We are gratified to state that invalids can spend a winter in almost any part of Florida, at a good but low-priced hotel or boarding-house, for very reasonable rates.

## TAMPA.

We reached Tampa Saturday forenoon, Feb. 11. The thermometer on the piazza of our hotel stood at 70 degrees above. Washington, when we left, was 8 below zero. A change of temperature of eighty degrees was very perceptible. At Washington we suffered with the cold in heavy overcoats. At Tampa we walked the streets, rode in open street cars, and sat anywhere without an overcoat. Flowers were in bloom everywhere. Tampa is a city of 30,000 inhabitants, with large mercantile interests. Here were the camps of the soldiers who went to Cuba during the war, but nothing is left to indicate where they were quartered. The population is thoroughly cosmopolitan, including about 10,000 Negroes, Spaniards and Cubans. One ward of the city, some three miles out, is inhabited mainly by Cubans. The men are engaged largely in the manufacture of cigars. They live in small, one-story houses, perhaps twelve by fifteen feet. Crude and uninviting shops, stores, meat-markets and saloons exist in great numbers. Some one said: "It is a piece of improved Cuba." If so, we have a diminished desire for the sight and flavors of Cuba itself. We have questioned many of the best people concerning the Cubans, as they have seen and mingled with them here, and have yet to receive a favorable or hopeful estimate. The Methodist Episcopal Church, South, has a regular missionary among them and a school with something over one hundred children. There is hope that something may be done for the moral uplift of the children, but there is very little expectation of affecting for good the adults. Cubans revolt against Romanism, and as the Roman Catholic Church represents Christianity to them, they fail to discriminate between the false and the true. The Negroes in Tampa are the happiest people we have seen since leaving Boston. One hears their hearty laugh, which is so infectious that the listener laughs with them in spite of himself. They work and receive a fair day's wage, are employed in the stores, and vote, we are informed, just the same as white men. If there is a Negro problem here, we could not find any trace of it. The Tampa Negro teaches the anxious, restless, hustling and irrepressible white man a lesson of content and satisfaction. This town is much larger than we had imagined, but is disappointing. Streets and sidewalks are in a condition which makes their use even in daylight perilous. There is the peculiar smell and touch of dirt so characteristic of every Southern city that we ever visited.

On Sunday we planned to attend three services — the Methodist Episcopal Church, South, in the morning, the African M. E. in the afternoon, and the Congregational in the evening. The strongest and most influential church in the city is that of the Church South. Rev. J. B. Ley, D. D., who is very popular with all classes, is the pastor. The church has a membership of 600. Dr. Ley

preached an able sermon from the words of Paul: "I know whom I have believed." This church has a vigorous and continuous "amen corner." Dr. Ley, ventured a dangerous experiment in closing his sermon, but he made a success of it — he broke into a hymn of which he sang several verses. We advise our readers, however, not to try the experiment. Revival services begin in this church this week, in which the pastor will be aided by his presiding elder — the good old-fashioned way. About one o'clock a violent thunder shower came up, and rain fell during the rest of the day. It was dark in the evening, and as the streets are very poorly lighted, we were not surprised that the attendance at the evening service was small. We went in the afternoon and evening to the African M. E. Church, but the services were suspended on both occasions on account of the rain. We then went to the Congregational Church, of which Rev. Franklin Sprague, D. D., a New Englander, is pastor. It is a humble frame structure, seated with common wooden chairs. There were twenty people present. Dr. Sprague spoke in a "rambling strain," as he put it, on "Christian Unity," based on the Saviour's intercessory prayer, "that they may be one as we are one." It was a subject which stirred the able, big-hearted man to the depths. He let fall some great, practical, burning thoughts upon this subject that will remain with us as a formative, propulsive power forever. But we could not remain until the close of the service to thank him for the unspeakable good he had done us. From some things he said we suspect that he went home from that little service feeling that it had been a failure and that no one had been helped. Taus often does the faithful minister misjudge himself and go to his home and a sleepless couch to write down bitter things against himself; but how inadequately can any preacher of the "mind that was in Christ" measure up to the full consequences of his speech. That rainy night, with only twenty people in the church, must have been of great profit to the other nineteen as well as to the writer.

The mission of a single copy of ZION'S HERALD was well illustrated in a statement made by a resident of Tampa: "I subscribe for the HERALD, and have it sent directly to my mother in Everett, Mass. She reads it and sends it to me; then I read it and send it to another person who highly prizes it." The speaker was a New England man, a member of the Methodist Episcopal Church, who in the fifteen years that he has lived in Florida has founded several churches and Sunday-schools in the waste places of the State.

Monday brought a drop in temperature to 28 degrees above zero. That is unprecedentedly cold here. So much humidity is in the atmosphere that it feels colder than when it is zero in Boston. The air was filled with snowflakes — an event not remembered by the oldest inhabitants, with the exception of four years ago. Children in the hotel were excited and jubilant. They scraped up the snowflakes on the boards as if they were pearls. One boy was seen with a small paper box trying to fill it. The flowers in the garden were killed.

We came to Florida to find warm weather, but we have suffered more from the cold today than at any time during the winter. Houses here are not built for cold weather. There is no fire in our room at the hotel, nor is there any way of heating it. All the guests are gathered around the two stoves in the parlor and office. The Negroes have built bonfires in the public streets and are collected about them in order to keep warm. A general feeling of depression is felt because of the probable destruction of the orange groves, and other fruits and vegetables. An untimely frost in this "Land of the Sky" brings desolation, loss, and much poverty.

## A VISION OF JUDGMENT

I slept — and started broad awake with  
fear!  
My room was light as in the noonday clear,  
And lo! an angel with a look severe!

In awful silence he did then unroll  
My past before me like an open scroll —  
The Day of Judgment overtook my soul!

"Have I so deeply sinned?" I faintly cried;  
"Waste — waste is crime!" the accusing  
Voice replied;  
"Look on the record, and thyself decide!"

Then self-convicted, weeping and abased —  
"Alas! my heedless youth!" I cried in  
haste,  
"When all life's golden moments ran to  
waste!"

"Not so!" — grave voice that my rash  
thought condemned —  
"Youth's folly oft is wisdom in the end —  
'Twere ill to hoard what God has given to  
spend!"

"Look over again upon thy later days  
When trials came, thou shouldst have  
turned to praise,  
And sorrows, sent to teach thee heavenly  
ways!"

"Those priceless pains — those sacred,  
stricken years!  
How thou hast squandered them too well  
appears —  
In useless protests and unworthy tears!"

The final words died on some far-off shore,  
And all was dark, and I alone once more  
And broad awake — had I but dreamed  
before?

O warning dream! O timely, saving fear!  
Even loss is welcome now, and hardship  
dear.  
Angel of Judgment! till thou dost appear.  
— ELAINE GOODALE EASTMAN, in *Independent*.

## LIFE IN THE SEA

BISHOP H. W. WARREN.

"THE waste, inhospitable sea." There is no more flagrant untruth. Nothing is more full of life than the sea. When God said, "Let the waters bring forth abundantly the creeping creatures that have life," it was done abundantly. Even until now in every part, tropic heat and arctic cold, sunny surface and sunless depths of nearly six miles, life abounds. Of course where there is no sunlight there are no eyes. To counteract this double difficulty many of the numerous species are brilliantly phosphorescent. Some of these creatures illuminate a space, compared with their size, that is suggestive of the space illuminated by the sun compared to its size. They are the original type of the present searchlights of a man-of-war. They pour a light about them to discover any possible enemies, and if any are near they extinguish the light and move away. Quite possibly the light they emit may not be discernible by the enemies, while it makes them clearly visible to the emittent.

The fact that such depths are sunless is not the only obstacle that persistent life overcomes. They are very cold. At the equator the temperature at the surface may be as high as 80 degrees. But at a depth of 2,400 feet it is away down to 45 degrees, and farther down it is all only just above freezing. Still, life abounds.

Besides the cold, the pressure of great depths is enormous and motion correspondingly slow. As there is no vege-

table life at these depths, all life is carnivorous. Of this fuller information later.

The fact that currents move everywhere, and animals can find the temperature of their own habitat by changing their distance from the surface, greatly facilitates this universal distribution of aquatic life. The sea is no desert. In it are "creeping things innumerable." It is hospitable to myriads of thousands of varieties of life. There is the great blue whale, largest of existing animals, sometimes eighty-six feet long, and there are shoals of infusorial life, invisible to the unaided eye. Indeed, there are naturalists who tell us that animals once adapted to the land have been lured by the genial hospitality of the sea to become denizens of the deep. They still retain their air-breathing organs and have adapted their land members to water work. Some, as the fur-bearing seal, return to the land for quite a period every year.

All this life is ingenious, reasonable and inexplicably acute for subsistence, domicile, attack and defence. We are accustomed to say "stupid as an oyster," but no Roman under his testudo was as well defended as he. The great art of marine life is not to harmonize with one's environment in the matter of heat, cold, and conditions of nutriment, etc., but to defend itself from active, ravenous, hostile life. The law of animal life is that the big shall eat up the little, just as the law of spiritual life is that the elder shall serve the younger, and the strong ought to bear the infirmities of the weak. Christ illustrated the highest kind of life by not pleasing Himself, but by dying for us. When any one drops out of the realm of serving others into being served, he falls from the realm of the highest to the realm of the lowest life, where the law is, if ye bite and devour one another, ye must be devoured one of another. This law for this lowest life is neither cruel nor non-progressive. All such low life must die. It is not worth keeping forever. It would only cumber the universe with the lowest. The best use that can be made of it is to feed a higher and stronger life. The great rhythmic sweep of progress moves on, the small and weak giving itself up to sustain and develop what is great and strong. Every man appreciates the beneficence of this law when he sustains his sublime and lofty life on a beef steak, or spoils a quarter-dozen possible chickens for his one breakfast.

Every grade of life above the lowest marvelously develops its faculties by its prodigies of genius exercised for attack or defence. Certainly the oyster is well protected. Man can hardly open the shell till he has broken it and cut the muscle. After man the starfish is the oyster's chief enemy. It grasps the oyster with its rays and by long-continued pressure between the valves utterly tires out the muscle that holds them together, and when it yields ever so little, the starfish rises to one dignity of man and feeds upon oysters. Many mollusks protect themselves from this Ursine hug by covering themselves with sharp spines or thorns. Those whose shells

are strong enough for resistance put the spines only about the mouth. Another enemy of the shell-fish bores a small hole through the shell and sucks the live juices raw. One kind bores its hole just where the closing muscle is attached, paralyzes it, and feasts at his leisure in front. One has a little ribbon edged with teeth, like a band-saw, which he ingeniously works to and fro and saws open the hinge. I have seen many a shell on the shore that had in itself a record of the manner of its murder.

After writing the above on the steamer and coming to Panama, I picked up a shell of the pearl oyster in the market, that I considered quite a prize. One of those scoundrelly parasites located himself on the back outside where the muscle was attached and proceeded to present its little bill for the soft and succulent flesh inside. As soon as the victim felt the suction pump at work he proceeded to arch over the point of attack with protective armor made of nacre, with which he lines the shell. The persistent miner mined on, and the oyster built up a knob as large as a big pea and half an inch high. He thus at length capped over the scamp, but at the expense of this, for him, enormous lump in his side.

There is a record of another long battle in the same shell. The assailant was a lazy fellow. He went to the edge of the shell and excavated a nest for himself in the soft material between the layers. He thus had but one layer to bore through. He was capped some time when he was quiet between two meals, as explained above. Waking up hungry, he preferred to excavate the softer shell in front rather than the new thicker nacre. He drew his rations for a while, but was capped again. This process of robbery and defence was continued till a ridge of hardened nacre was made just about an inch long. Then the oyster concluded that he had better stop that Pizarro with a knob of nacre he could not bore through. I just ran a pin into the cubiculum excavated for the excavator in this catacomb, and wished he had been alive and sentient of the joy I should have in murdering him. As it was, I only had the joy of reading this valorous old Greek's personal record of his Salamis and Thermopylae.

There is a fish called the angler, which covers himself with sand, projects a fishing rod from the top of his head, and hangs a most attractive bait, made visible by phosphorescence, before his ready jaws; and woe to the unwary fish that, in looking for a breakfast, is lured by this bait to be made the breakfast for another. The great whale lolls along through miles of sea, and with wide-open mouth takes in whole acres of lower life. The genius displayed in nourishing or protecting one's life is often past our finding out.

All is not hostile or predatory. There are combinations for mutual help, commensalism, and, we believe, friendship, in all these ranges of life. In our earliest Greek we read that the great, clumsy, small-eyed whale was always accompanied and guided by the alert pilot-fish. It thus avoided shoals, and in consideration of service rendered it took the



pilot-fish most kindly into its mouth for protection.

As in the famous case of the New York millionaire seizing and holding a clerk before him when the anarchist fired his bomb, so the crab called *melia tissolata* holds up a sea-anemone in its claws in the presence of danger. The sea-anemone is so distasteful to fishes that he is not attacked. In return for this favor the shield and protector is allowed to eat the crumbs that fall from the rich man's table.

On some later occasion I must write of the exuberant joyousness of the varied myriad-millioned life of the hospitable sea.

## THE CULTURE OF PATRIOTISM

REV. LEVI GILBERT, D. D.

THE recurrence of the anniversary of the birth of our nation's founder raises the pertinent question of what may be done to promote and cultivate patriotism in the rising generation. One obvious method is by the celebration of all national days in rational fashion. Let there be a revival everywhere of patriotic addresses by distinguished men, allowing our youth to listen to the voices of the great statesmen, unless their race be already perished. Let the old Fourth-of-July celebrations become once more the fashion, with great public meetings. Let there be a general celebration of Lincoln's Birthday, of Grant's, of Flag Day, of Decoration Day, of Constitution Day — we cannot have too many. Let these great memorial red-letter dates in our history be multiplied and reverently observed. Call into being again the old-time lyceums, with their serious debates, such as in Ohio bred a race of great statesmen. What tremendous questions are now before our country for solution, and what a fundamental education to our youth it would be to be everywhere schooling themselves to such wide discussion as is now going on in our Senate.

On occasion there should be patriotic discourses from the pulpit, not bringing politics into religion, but religion into politics, emphasizing the duties of citizenship, teaching all to "fear God and honor the King," being meanwhile mindful that here the people are king and are to be honored and served. In the Sunday-school there should be frequent presentation of civic duties under religious sanction. In the young people's societies let the present movement toward a better citizenship take larger form and volume. In all our institutions of learning — the public schools in all grades, the seminaries and colleges — let there be definite and continuous instruction concerning the government and the obligations of the citizen. Especially promote the study of the history of the United States — the reading in the homes, the exhaustive acquaintance with it in the class-room. It is good to know of Babylon, Egypt, Greece and Rome; but if there is to be ignorance anywhere, it must not be concerning our own brief but glorious century's story. Politics must be shown to be a worthy vocation — the science of government — with nothing intrinsically "dirty" about it, but calling for the devotion of the finest youth. A public career in the service of one's country should be held up before young men as an honorable profession and life-work, for which they should fit themselves by general education and special university, post-graduate and technical training, as for the ministry, the law, or medicine.

The public libraries can co-operate in conjunction with the recommendations of school-teachers, in the spreading of such historical literature, introducing to their patrons the

stories of the States and cities, and of the country as a whole, in the popular histories, the biographies of its great men like Washington, Otis, Adams, Henry, Hancock, Franklin, Madison, Harrison, Jackson, Scott, Clay, Webster, Lincoln, Chase and Stanton. Such reading would be more engrossing than fiction, and stimulating to direct action. Our youth would feel that a decade — not fifty years even — of America was worth a "cycle of Cathay."

Our patriotism can be and is mightily fostered by the work of the daily press. Some even think that, in spite of their glaring evils, a considerable work is done, on the whole good, in arousing a crude but hot patriotic feeling among the great masses of the common people, by the polychromatic, sensational, inflammatory sheets, issuing their extras every fifteen minutes. There can be no doubt of the incalculable daily influence of the level-headed, brainy, respectable newspapers of the type of the New York Tribune and the Springfield Republican.

There should be fostered pilgrimages of our young people to historic spots — to Concord, Lexington, Boston, Plymouth, the Hudson, New York, Philadelphia, Trenton, the Delaware, Washington, Richmond, Chattanooga, Gettysburg and New Orleans. Never shall I forget a notable day spent in old Plymouth — in Lyden St., in the old burial-grounds, looking at the ancient homesteads, visiting Pilgrim Hall and the great national monument, and, particularly, standing reverently around the Rock. We knelt and kissed it — pardonable idolatry — and though, as one said, his mouth was full of grit for a week, he declared that it tasted sweet! After living so long in the newer West where history is still in the making, there was for me an intense gratification in coming once more into contact with an older section with a rich tradition behind it. When I climbed Bunker Hill Monument and saw the little cannon that burst and the sword of Prescott; when I stood in Faneuil Hall, in the Old State House, and under the old elms; when I walked in Bowling Green, and looked on the tombs of Hamilton, Lawrence, the martyrs of the prison-ships and the mausoleum of the Silent Man from Galena; when I found myself in Independence Hall, beside the old cracked Liberty Bell, or in Washington in the room where Lincoln died, or by the grave of glorious Phil Sheridan and the host of the brave who sleep in Arlington, or in Mt. Vernon before the humble brick resting-place of Washington, or in Cleveland where Garfield's honored dust lies beneath a mighty cenotaph, or on Lookout Mountain where Joe Hooker fought through the clouds, facing Mission Ridge where the unordered soldiers charged through a wall of flame — I thanked God I was an American!

We can foster patriotism by filling our cities with the monuments of our great men and with tablets to their memory which shall familiarize our youth with name and form. We should everywhere build adequate historical rooms, filled with the portraits and memorials of the actors in a splendid past. It will arouse the boys and girls if we have annual patriotic parades, perhaps, as in some places, using Decoration Day as a great anniversary for the Sunday-schools, with marching and speeches on devotion to "God and Native Land." We should on every appropriate occasion display the national colors from houses and public buildings, particularly from the school flag-staffs and in the churches. Let men sneer at us as they may, saying we are as vain as children over a pretty flag. It will do our children good to assemble and plight their fealty to Old Glory, to the nation and the laws for which it stands. We would have them dedicate to that flag a purity as white, a valor as blood-red, as its twofold stripes, loyalty as fervent as its field of blue,

and aspirations glowing like its ever-shining stars. To it we would have them consecrate an uncontaminated body, a clear eye, a strong arm, an inflexible will, an uncorrupted heart, and a religious spirit.

"Cheer the flag! let shouts of freemen swell with rapture-gushing tears.  
Cheer the flag! the flag whose glory flames along a hundred years!  
Cheer it! Curse the tongue that falters in the anthem of the free!  
Cheer it grandly! Let the welkin echo back our three times three!"

As Henry Ward Beecher said: "Let us twine each thread of the glorious tissue of our country's flag about our heart-strings."

Some one has suggested that each year, in every community, all who had that year reached their majority and come thereby to voter's age, should be inducted publicly and solemnly into citizenship with fitting ceremonial and observances. How greatly would such a proceeding enhance the dignity of suffrage and glorify the privilege of our suffrage now too lightly esteemed, too frequently neglected or bartered! There is vast promise everywhere in the formation of good government clubs and the banding together of the better elements. There is good work before the societies of the Sons and Daughters of the American Revolution and the members of the Grand Army of the Republic and of the Sons of Veterans. They could have no worthier or grander task than to promote everywhere the growth of civic consciousness and lofty sentiment. We ought all of us to do what we can to counteract the excessive mammonism of today, believing with Lincoln that "gold is good, but living, brave, patriotic men are better than gold."

What is our patriotism but fidelity to the fundamental principles of our freedom? The ink may fade in the original copy of our Declaration, but its truths can never fade from our hearts. We are to ask today and always — What is justice? Is there any injustice anywhere? Is every man getting his full right? We are to curb the fury of party strife, introduce a loftier and manlier tone everywhere into our political life, protect absolutely the equal rights of the poorest and the richest, of the most ignorant and the most intelligent citizen. Above all, we are to educate, both mentally and morally, to the fullest extent possible, every boy and every girl, and then leave them free to go from any school-house to any church. We are to consecrate ourselves, as did Nathan Hale, who regretted he had but one life to give for his country. As a former generation were stimulated by the grand words, "Don't give up the ship!" we are to be inspired by Dewey's splendid signal, "Keep cool and obey orders!" Oliver Wendell Holmes prays — and shall we not all unite in his prayer? —

"Lord of the universe! shield us and guide us,  
Trusting Thee always through shadow and sun!  
Thou hast united us, who shall divide us,  
Keep us, O keep us, the Many in One!"

New Haven, Conn.

His death [John the Baptist] was not premature; it was the closing of a full and ripened life. His life had been a rapidly burning lamp which has given all the greater light in a dark place. I can illustrate by the burning of candles in compressed air in submerged caissons. When the railroad bridge was being built across the Mississippi River at St. Louis a man told me he went down in one of these caissons eight hundred feet below the surface of the water. The bad air was driven back by compressed air in the caisson. This dark place was lighted with burning candles. These candles burned very rapidly and gave a corresponding light. They could not be blown out by a human breath. So it was with the life of this man. It burned fast under the pressure of a great love. — Rev. Geo. Candee.

## STUDIES IN THE PSYCHOLOGY OF RELIGION

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### II

#### A Study in the Dynamics of Personal Religion

FROM the cases in which childhood religion grows mature without special agitation, to the cases in which conversion takes place amid volcanic outbursts of emotion, there is every grade and variety of disturbance, though with the same general outcome when adolescence is over. How can these differences be accounted for? By the phrase "dynamics of personal religion" no metaphysical meaning is intended. The problem is simply that of the concomitance of certain groups of phenomena. The question of Divine influences in the mind of man and in history stands in exactly the same position at the end of such a study as it does at the beginning. Every result can be interpreted as a description of the modes of God's working in the world, and nothing in the study has any logical tendency to undermine this belief.

#### RELIGIOUS EXPERIENCES OF MEN AND OF WOMEN COMPARED.

The personal histories submitted by men and those submitted by women reveal a marked difference of tone. Among the women, religion appears more as an atmosphere—it is pervasive and taken for granted. With the men it reaches sharper definition, brings more tragic struggles, and shows decidedly more tendency to climactic periods. Men display more friction against surroundings, more doubts with points of belief, more tendency to resist conviction. Matters connected with conscience play a much larger part in the religion of men, while with women various forms of satisfactory feeling predominate. With men, then, intellect is the more prominent; with women, sensibility. With men, emotion, though less pervasive, is likely to be more turbulent and to fix on more definite objects. In a word, the ready response of women to their religious environment, though it is more largely an emotional response, is nevertheless more of an every-day affair.

Turning now to the variations in religious experience from one individual to another, let us ask what happens to the same good seed when it is sown in

#### VARIOUS KINDS OF PSYCHOLOGICAL SOIL.

In order to secure definite information on this point, the seventy-five persons under examination were divided into two classes—those who had experienced a marked transformation, and those who had not. Marked transformation was defined as a change which seems to the subject of it profound, and, though not necessarily instantaneous, different from any process of growth, however rapid. Next it was determined which of the persons under examination had looked for or expected or sought such a transformation. As a result, there were now two classes for further study, namely, those who had expected a marked transformation and experienced one, and those who had expected but not experienced. The problem now was to determine why some who sought found, while others did not. And first, an effort was made to determine something of the temperaments represented. Omitting details as to method, we may summarize the results by saying that the most marked contrast concerned the relation of the two groups to intellect and sensibility. Where expectation is satisfied, there sensibility is predominant;

but where expectation is disappointed, there intellect is just as distinctly predominant. Again, those whose expectation is satisfied belong almost exclusively to the temperaments historically known as the melancholic and sanguine. The others are distributed somewhat evenly among the choleric, melancholic and sanguine temperaments, though with an appreciable tendency toward a predominance of the choleric.

#### MENTAL AND MOTOR AUTOMATISMS

next claimed attention. A careful census was taken of the following points: Striking dreams in connection with religious transformation; visions, voices, etc., in connection with such transformation; other hallucinations; motor automatisms occurring in connection with religious transformation, and such automatisms occurring at other times. The question now occurs whether Groups I and II (expectation satisfied, and expectation disappointed) show any marked difference with respect to such mental tendencies. The answer is unequivocal. These mental tendencies are very prominent in the former group, and almost entirely absent in the second. That is, striking religious experiences are most likely to occur among persons who possess a type of mental organization favorable to such phenomena as these: vision of an absent friend; the hearing of voices of persons not present; veridical premonitions, etc. In the same class belong the cases of faith cure, and the remarkable answers to prayer realized in advance of the event.

This brings us to another question, namely, that of

#### SUSCEPTIBILITY TO SUGGESTION.

The method of investigation included hypnotic experiments upon all the accessible cases in the two groups. Here, again, the results were unambiguous. Two types of reaction to suggestion clearly revealed themselves. Some persons become mere passive tools, while others spontaneously interject something original into the experiment. Details cannot be given in a mere abstract; results must be enumerated somewhat divorced from their grounds. Nearly every case of mental or motor automatism was also a case of passive suggestibility. Furthermore, nearly every person whose expectation of a marked transformation had been satisfied also belonged under the passive type. On the other hand, those who were disappointed belonged almost exclusively to the spontaneous class.

All this accords with many facts in the history of religion. "The power," for example, which used to be common in Methodist revivals, was essentially a hypnotic phenomenon. And it has its counterparts in all ages. Trances, ecstasy, sacred frenzies, visions, possessions—all these belong in the same general hypnotic category.

What shall be said, then, of

#### THE RELIGIOUS EMPLOYMENT OF SUGGESTION?

Shall we condemn these striking conversions because something allied to hypnotism is a factor in them? That many revival preachers do as a matter of fact employ the methods of suggestion is clear. That a passively suggestible person might be put through the emotional experience of conversion without any corresponding change in the moral nature is also clear. But it does not follow that conversions brought about partly through suggestion are altogether worthless. The worth of the experience depends not upon the presence or absence of suggestion, but upon whether it includes a decision and a renewal that reach deep into the springs of conduct. Yet we ought to insist that the latter is the essential point. As a man is more than his clothes, so conversion is infinitely more than any emotional upheaval that

may incidentally accompany it. Moreover, where passive suggestibility is wanting, the employment of the methods of suggestion leads to disappointment, perplexity, perhaps revolt against the very idea of conversion. What is needed, then, is simply a clear discrimination between the essential qualities of spiritual life and its incidental forms, together with a wise choice of means.

### III

#### The Psychological Content of Spirituality

AS long as men differ in the ways outlined in the last lecture, there will be different types of religious life. What appeals to one in teaching and practice will not appeal in equal degree to another. It is therefore essential that we should find, if possible, what is universal in religion considered as a mental process, and prevent this universal element from being interpreted in any one-sided or temperamental manner. If Jesus is to occupy the supreme place as a religious leader and head, it must be in part because the truth and the mode of life which He puts before us are free from all temperamental bias. In the law of love, in fact, He has doubtless attained this desired universal, and has also reached the uttermost possibility of language for its formulation. Yet even the law of love appears one-sided until we go back to the Greek and find that the verb translated "love" does not mean "be fond of," does not designate primarily a state of feeling, but a state of will, an attitude of mind that can be voluntarily assumed by persons of all temperaments.

In the actual development of the Christian Church, however, this universal quality has been warped into particular forms. In general, more than justice has been done to the plety of suggestible and sentimental natures, but less than justice to persons of the opposite make-up. This will appear, first of all, from a psychological analysis of the traditional notions of

#### SAINTHOOD.

If you will run over in your mind what it is in Saint Antony, Saint Francis of Assisi, or even Augustine, that makes them stand as eminent examples of plety, you will perceive that it is their emotional experiences more than anything else. The feeling may be a quiet river flowing through meadows of meditation toward the ocean of infinite love; or it may be a mountain stream with many a thundering cataract; but feeling of one kind or another is the predominant quality. The genuineness of such plety is beyond doubt. Nevertheless, such experiences are possible only where there is a particular temperamental drift in the mental organization. Some persons simply cannot feel the overpowering sense of the hollowness of the secular life that drove many of the saints to the desert. Only now and then will you find a person who can give himself up to meditation, prayer, self-examination, and similar exercises as the typical saint has done. Saint Francis' wonderful canticle beginning, —

"Into love's furnace I am cast;  
Into love's furnace I am cast;  
I burn, I languish, pine and waste.  
O love divine, how sharp thy dart!  
How deep the wound that galls my heart!" —

this canticle, it is safe to say, would be almost completely unintelligible to the vast majority of Christians. It expresses genuine plety, to be sure, but plety in a purely temperamental garb.

Now this particular type of plety is the one that dominates our

#### SPIRITUAL EXERCISES,

or what may be called our efforts after spiritual culture. The tendency is toward introspection and the cultivation of certain



moods of feeling. For example, would the learning of a new truth or the decision to do a duty be ordinarily classed as a "blessing" in our prayer-meetings? And what is the current notion of Christian testimony if not that of testimony to the same sort of experiences as those in which Saint Francis excelled?

To take feeling out of religion would be as bad as to take parental and conjugal fondness out of the family. The only question before us is that of proportion, and of course there may be lop-sidedness in either direction. The disproportionate cultivation of emotional states leads directly to flabbiness of will, and attracts to itself all manner of vagaries. Thus it is that the members of so many of our churches are divided into two groups, one of which is inclined to arrogate the church's spirituality, while the other furnishes the material and moral steadiness and the practical wisdom. Trace this temperamental distinction a step further, and you will come upon the psychological root of all that distinguishes holiness movements from the ordinary life of the church. A holiness band that divides itself off from the general life is held together chiefly by temperamental affinities, and this fact sets a rather strict limit to the possible expansion of such movements. Shall we not at last learn that merely to fill one's station in life in the fear of God is a spiritual exercise, and that a being of absolute intelligence can be worshiped in the ordinary employments of the intellect?

The need of broadening our conceptions of spirituality will appear, further, from an analysis of certain parts of our

#### HYMNOLOGY.

Of eighty-one hymns concerning Christ contained in the Methodist Hymnal, only eight speak of His life and character, and not one of these deals with His activities objectively considered. Of three hundred and forty-five hymns on the Christian, only forty-seven treat of Christian activity, and of these thirty-two treat their theme in a purely subjective, introspective way, while only nine treat it objectively. In addition, there are eight hymns on the church that may be counted as objective rather than sentimental. Of the entire number of hymns in the collection, only about one and a half per cent. treat in an objective manner the every-day facts and problems of work and activity. Moreover, this group composes less than three per cent. of the hymns on Christ, the Christian, and the church.

If we turn next to popular revival, prayer-meeting and Sunday-school songs, we shall find a slightly different state of things. Temperament is still in control, but it is a different temperament. Here is one of the best of the more recent revival songs, "Let Him In." The thought and composition are decidedly patchy, especially after the first stanza. With the change of two "and's," the second, third and fourth stanzas could be read in the inverse order of the lines as well as in the direct order without serious loss to the sense. Indeed, leaving out the last two of these fifteen lines, we could take the remainder, write one line on each of thirteen slips of paper, shake up the slips in a hat, draw them out at random, and, reading them in the new order, have just as good a poem as the one before us. All the signs here indicate the sanguine temperament, which Lotze says corresponds to the mind of the child.

In order to obtain a glimpse of

#### PREVALENT NOTIONS OF SPIRITUALITY

I made this request of a class of seventy college students: "Think of some one whom you would call spiritual in the religious sense. Let it not be Christ or one of the apostles. Some one whom you have observed is preferable. Then, write down, without criticism

or revision, what it is in that person that seems to show his spirituality." Of the 109 specifications received in reply, 49, or 5 out of 11, concerned something negative, passive, introspective, or private, while only 60, or 6 out of 11, concerned either the altruistic feelings, the active virtues, or intellectual qualities. And yet the persons giving these answers had doubtless reflected much more than the average Christian upon what constitutes the spiritual life, and had come into unusually close contact with the newer teaching that puts special emphasis upon the social duties.

In fact, while the Roman Church has expressed

#### THE ETERNALLY FEMININE

by prayer to the Virgin, the Protestant churches have expressed the same thing by holding the peculiarly feminine virtues in higher esteem than the masculine. The ideal for the church is that of the family, in which the two are balanced over against each other. Yet Mariolatry has molded the entire church, Protestant as well as Roman, upon a feminine model. Patience, long-suffering, forgiveness, sympathy—are not these, rather than active participation in the work of the world, the characteristic virtues?

Among the results, we have the much-deplored disproportion between the men and the women in our churches. The church tends to look at things with feminine eyes, and to call into exercise the qualities in which women excel men. Again, there is the well-known aloofness from the church of a remarkable proportion of the most high-minded, morally earnest and intelligent men and women. Is it not strange and alarming that many persons who reverence God and live correct lives should nevertheless take no interest in the church? Furthermore, is it not startling that so large a proportion of the strongest men and women who belong to the churches maintain such a negative relation to church life and enterprise? Is it any exaggeration to say that the average man of culture and moral earnestness feels little personal sympathy with our more common modes of church activity? I regard this attitude as a grave mistake, and I offer no excuses for it; but it would be folly on our part to assume that this condition of things is due solely to the perversity of these persons.

What is needed is a return to

#### THE MIND OF THE MASTER.

The supremacy of Jesus is nowhere more manifest than in the balance of His nature and His teachings. It is true, of course, that the ascetic ideal, which early crept into Christianity, obscured for a long time the symmetry of His character. It pictured Him as an ascetic, an emotionalist, a melancholic; and something of this still clings to popular conceptions. But there is abundant evidence that He possessed a rugged will, and that He entered whole-heartedly into life's interests. And the same roundness characterizes His teachings. He explicitly guarded against the narrowing of religion down to temperamental qualities. If He praised the sentimental Mary above the choleric Martha, he also announced that salvation had come to Zaccheus as soon as a course of righteous living was decided upon. His answer to the young lawyer, His statement of the principles of the final judgment, and His summary of religion in the two great commandments, all are unequivocal in placing the centre of gravity of the spiritual life in the attitude of the will.

You say that the desert is a desert because no rain falls upon it; but that is only half the truth. No rain falls upon it because it is a desert. The heated air rushing up from its arid surface disperses the vapors that would descend in rain. Some moisture there must

be on the earth, else there cannot be rain from heaven. So in your heart this forgiving disposition must be, else you cannot rejoice in the fullness of God's forgiving grace. The pardon may wait in the sky above you, but it cannot descend to you until that mind is in you which was also in Christ Jesus.—*Washington Gladden.*

#### BOIL IT DOWN

If you've got a thought that's happy,  
Boil it down;  
Make it short and crisp and snappy—  
Boil it down.  
When your brain its coin has minted,  
Down the page your pen has sprinted,  
If you want your effort printed,  
Boil it down.

Take out every surplus letter—  
Boil it down;  
Fewer syllables the better—  
Boil it down.  
Make your meaning plain—express it  
So we'll know, not merely guess it;  
Then, my friend, ere you address it,  
Boil it down.

Boil out all the extra trimmings—  
Boil it down;  
Skim it well, then skim the trimmings,  
Boil it down.  
When you're sure 'twould be a sin to  
Cut another sentence into,  
Send it on, and we'll begin to  
Boil it down.

—Selected.

#### "TO THE DEVIL FOR MEDICINE?"

REV. A. S. GUMBART, D. D.

IN the issue of Feb. 15, Rev. John J. Hill says: "In an article in the *HERALD* of Feb. 1, entitled, 'The Harm of Christian Science,' the author, Dr. Gumbart, asks the question, 'My friends, if you were sick, would you go to the devil for medicine even if you were sure that the devil's medicine would cure you?' The question is not answered, the mere asking of it in that form being supposed to be the strongest way of affirming that no man would go to the devil for medicine even if he were sure that the medicine would cure." In concluding, Mr. Hill says: I have no sympathy with, or belief in, Christian Science. . . . But in any argument against Christian Science 'falsely so called,' it is important not to make either assertions or assumptions that are not well founded."

In reply, I beg to call Mr. Hill's attention to the fact that a question is not an "assertion" or an "assumption." The conclusion, however, to which he jumps, that the asking of the question was "supposed to be the strongest way of affirming that no man would go to the devil for medicine even if he were sure that the medicine would cure," is both "assertion" and "assumption" not warranted by the article from which the quotation was made. We know very well that thousands of people would go to the devil for medicine; but we also believe that there are multitudes of God's children who would rather die than do it. Let me turn Mr. Hill's sword into his own bowels by applying to him his own words. In any criticism of an argument against Christian Science "it is important not to make either assertions or assumptions that are not well founded." That many people would and do go to the devil for medicine the whole article on "The Harm of Christian Science" assumes; and that the devil's medicine does sometimes cure is likewise affirmed and proved. And that Bishop Fowler would go to the devil for medicine, only proves that Bishops would sometimes do that from which humbler saints would shrink with horror, saying, "Get thee behind me, Satan!" Good health and long life to Mr. Hill, and may it be a long time before he shall need medicine of any kind!

## THE FAMILY

## TRUE OFFERINGS

LUCY R. BUCK.

'Twas a right goodly feast they had spread  
In the house of Simon, that day,  
And a multitude eagerly thronged  
To hear what the Master might say.  
But He, the dear Lord, was a-weary;  
Like ashes, from highway and street  
Gray dust strewed the hem of His garment,  
And clung to His sandaled feet.

'Mid silence that fell, as they waited,  
There entered one, gentle of mien,  
With face of a sorrowful woman,  
With form of a stately queen.  
Straightway to the side of the Saviour,  
Unheeding the gazers, she pressed,  
And, kneeling before Him, she gathered  
Those desert-worn feet to her breast.

In the flood of her tears softly laved them  
Till once again stainless and fair,  
Then soothed them with kisses, and dried  
them

On the soft, sliken veil of her hair.  
And, rising, and bending above Him  
With reverent love, on His head  
Most precious perfume, from a casket  
As rich and as costly, she shed.

Ah! little she recked of the scoffers —  
The scathing reproach on her cast —  
Had not the Great Master delivered  
Her soul from the sins of the past?  
So much had been pardoned this sinner  
Not strange that her heart should o'erbrim  
With yearning to render some service  
With love, deep and boundless, for Him.

And we? Ah! we cannot, like Mary,  
The Saviour in person now greet,  
With odors most rare to anoint Him,  
Or weep out our tears on His feet;  
But hearts that shed incense of praises,  
And hearts that shed perfume of prayer,  
Most precious to Him of all others,  
May the weakest of us to Him bear.  
Front Royal, Va.

## Thoughts for the Thoughtful

If no withheld approval damps thy zeal,  
When God's pure eye thy hidden motive  
scans,  
As with bared soul thou dost to Him appear,  
What need'st thou care for man's?

— Margaret J. Preston.

Activity is only beautiful when it is  
holy; that is to say, when it is spent in  
the service of that which passeth not  
away. — Amiel.

If we would please God, we must  
watch every stroke and touch upon the  
canvas of our lives; we may not think  
we can lay it on with a trowel and yet  
succeed. We ought to live as miniature  
painters work, for they watch every line  
and tint. — Spurgeon.

Hold sorrow till its more selfish aspect  
passes, till it turn its religious side to  
you, till time and experience and faith  
do their work, till you feel not its gloom,  
but its glory, not its cross, but its crown.  
Do not, through any device, lose its  
sanctifying influence, the greatest loss  
the soul can meet. Do not flee from it  
or seek to smother it or yield to it; but  
hold it, hold it till it blesses. — J. F. W.  
Ware.

All things work together — here is  
unity in that which seemed so diverse.  
All things — the circumstances that we

thought so much against us; all things  
work together that we be conformed to  
the image of His Son. That is the beauty  
up to which all things are to lead us —  
all the coarse round of daily life, all the  
busy toll, all the little passing touches  
and contact of the thousand things about  
us every day are to make us like unto  
Him who is the fairest among ten thou-  
sand and the altogether lovely. — Mark  
Guy Pearse.

The Arabs have a saying about the  
palm tree, that it stands with its feet in  
salt water and its head in the sun. They  
often cannot drink of the brackish water  
found in the oases where the palm grows;  
but they tap the tree and drink the  
sweet palm wine. The palm tree, by the  
magic of its inner life, can so change the  
elements found in the unkindly soil  
around it that they minister to its growth  
and strength and fruit-bearing.

So you and I, in our earthly life, must  
often have our feet in the mire and bit-  
terness of sin around us; and upon our  
heads will often beat the fierce heat of  
temptation. But in spite of these things  
we shall be able to grow and grow  
strong, rejecting the evil and assimilating  
the good, if within us there is the  
laboratory of a new life through Jesus  
Christ our Lord. — Rev. J. B. Johnston.

He who loves endures. For him al-  
ways all is well. That youth with a great  
love for nature's treasures that prom-  
ised fame, but who found his open book  
crimson with the life-current, may dry  
his tears, for love is immortal and be-  
yond he will fulfill the dreams denied  
here. Because he loves the slave, Liv-  
ingstone, falling in the African forest,  
need not fear, for love will make his  
work immortal. The sweet mother,  
whose love overarches the cradle with  
thoughts that for number are beyond  
the stars, need not fear to leave behind  
the gentle babe, for everlasting love will  
encircle it. Falling into unconscio-  
usness and putting out upon the yeasty  
sea midst the falling darkness, man may  
call back: "I still live." For God is love  
and God is eternal. Therefore man who  
loves is immortal also. — Newell Dwight  
Hillis, D. D.

There is a legend in the Greek Church  
about her two favored saints — St. Cas-  
sianus, the type of monastic asceticism,  
individual character, and St. Nicholas,  
the type of genial, active, unselfish, la-  
borious Christianity.

St. Cassianus enters heaven, and Christ  
says to him: —

"What hast thou seen on earth, Cas-  
sianus?"

"I saw," he answered, "a peasant  
floundering with his wagon in a marsh."

"Didst thou help him?"

"No."

"Why not?"

"I was coming before Thee," said St.  
Cassianus, "and I was afraid of soiling  
my white robes."

Then St. Nicholas enters heaven, all  
covered with mud and mire.

"Why so stained and soiled, St. Nich-  
olas?" said the Lord.

"I saw a peasant floundering in the  
marsh," said St. Nicholas, "and I put  
my shoulder to the wheel, and helped  
him out."

"Blessed art thou," answered the  
Lord, "thou didst well; thou didst  
better than Cassianus."

And He blessed St. Nicholas with four-  
fold approval.

It is like the legend of one who saw an  
angel writing in a book the names of  
those who loved the Lord, and he said:  
"I pray thee have my name written  
among the lovers of my fellow-men."  
The angel wrote, and vanished. The  
next night he came again with a great  
awakening light, and showed the names  
of those whom God had blessed; and, lo,  
this man's name read above all the rest.  
One thing, my friend, is certain — the

more truly we love the Lord the more  
thoroughly shall we love and serve our  
fellow-men. — Canon Farrar.

The pure are like white swans swim-  
ming down the sewer to whom no speck  
of defilement clings. Or like the lotus  
leaves which I have seen in muddy  
water, but always when put under it  
coming up perfectly clean, and shining  
brighter under the muddy surface than  
in the open sunlight. — Peloubet.

A Persian fable says: One day  
A wanderer found a lump of clay  
So redolent of sweet perfume  
Its odors scented all the room.  
"What art thou?" was his quick demand.  
"Art thou some gem from Samarcand,  
Or spikenard in this rude disguise,  
Or other costly merchandise?"  
"Nay; I am but a lump of clay."  
"Then whence this wondrous perfume —  
say!"

"Friend, if the secret I disclose,  
I have been dwelling with the rose."  
Sweet parable! and will not those  
Who love to dwell with Sharon's Rose,  
Distil sweet odors all around,  
Though low and mean themselves are  
found?  
Dear Lord, abide with us that we  
May draw our perfume fresh from Thee!  
— Selected.

## BY PROXY

N. A. M. ROE.

EDITH HASKELL was president of  
the Epworth League. She was  
just the one to take that office, because  
she had ideas and knew how to carry  
them out. Eager to work, in earnest,  
anxious to push forward the interests of  
the organization, is it any wonder that  
this League was especially flourishing?

Edith Haskell sprained her ankle and  
threw her knee out of joint by a hard  
fall on the ice. Dr. Carey said in all his  
practice he had never had a case like it.  
He said it might be some weeks before  
she could use her foot to walk about, and  
then only sparingly. In his own mind  
he said months.

"Mamma, will you think for me?"

"Yes, dear, if I can. What troubles  
you?"

"What is the matter with me, or with  
my work? I made the best president  
the League has had because I had the  
time to give to it — all the members said  
so. George Gray was splendid, but he  
worked every day, and sometimes he  
gave up work evenings when he could  
not afford to do it, that he might be at  
the meeting. John Howard was good,  
but he lived so far out that it was a real  
hardship for him to come in to the  
meetings every time, and he had to give  
it up. Now with me, I am near the  
church. I know all the young people,  
and they like me. I have time to spare,  
and I make ready every week so if some  
one fails I can substitute. Why am I  
laid up here, when I ought to be at  
work?"

"Perhaps my little girl was getting  
conceited."

"No, mamma, I don't think so, for I  
so truly love my Saviour that I put Him  
first, and all I do I try to do in His name.  
I feel it is right that I am here, but I  
want to satisfy myself that I have done  
all I could, and that it is not for lack of  
love or work on my part. Why is it?"

"You will be shown, Edith. Don't  
trouble about it. There are always  
reasons, and better ones than we can



give, for everything that comes to us. Your being here will be a blessing in the end. Trust God."

Days of suffering and nights of sleeplessness fell to Edith's lot, but through it all her mind was active for the welfare of the work she was so much interested in.

"Mamma," she said, one day, "I'm going to send for Harold."

"Very well, dear. You write the note, and I will have Mrs. Callahan take it when she goes home and drop it in the box at the corner."

"Do you suppose he will take my class just for next Sunday?" she asked, doubtfully.

Mrs. Haskell looked surprised, for Harold Davis was getting a little fast, so people said. He didn't care for the church and its people, he never had joined the League, and his associates were not the better class of young men.

"He might. It would do no harm to ask, and he would do almost anything to please his old playmate."

"Harold, I want to ask you to substitute for me next Sunday in the Sunday-school, will you?"

"Not much! You'll have to get somebody else to do your substituting. I can't," he said, brusquely.

"I've asked Miss White, but her district has scarlet fever and school is closed, so she goes home for three weeks. I've asked Mr. Dana, and he will not be in town. I've asked — oh, I've tried so hard to get some one, and then I thought of you. You have been my stand-by a good many times before now, and you must not fail me this once."

"S'pos'n I say I won't do it?"

"I should like it, for I remember how you always used to say you couldn't and wouldn't and then you just did, and I am sure you will if you only say you won't."

Harold took the class. The four ten-year-old girls told him most interesting things about the Judean kings, and in return he invited them to go sleigh-riding Wednesday.

"I'll ask Mrs. Halleck to go along and see that we don't have too good a time."

When one of his boon companions asked him for Wednesday afternoon, "he was going to exercise his father's black span, and he had promised to take out a lot of ladies to test the sleighing."

Mrs. Halleck said, as she stepped out at the parsonage, "You have given a great deal of pleasure this afternoon, and I am going to offer you one now. Miss Kendrick, the singer, is here for a few days, and I wish you would come to tea Friday night. I will promise you a treat, for she has a beautiful voice."

Friday night his fast friends missed him from their circle.

"Harold, you have been so good to keep my class that I don't know how I can ask you to do any more, but there's nobody else. You know when I was hurt I was down to read a paper before the League public meeting, and as it was six weeks away, I never thought I should not be able to do it. I haven't stepped on my foot yet, and Dr. Carey keeps putting me off. If you would only do it for me, I should be so at rest, for you

used to be the best reader in school, and I know you haven't forgotten how. Will you do it? It's all written, and you can take it home and practice it all you like."

"Well I-I," was the hesitating answer.

The subject of the paper was "Clean Hands and a Pure Heart," and before the public meeting Harold had it nearly committed to memory. More than that, its clear sentences followed him about like a nightmare. Did he smoke with one of his friends, something whispered, "Clean hands." Did he sit down to a game of cards, the same voice was in his ear. He began to ask himself if it was worth while to go through life with soiled hands and an evil heart.

There were remarks made at first when the people saw him Sabbath after Sabbath trying to teach Edith's class, but when it was known that he was merely taking her place until she was able to come herself, and, moreover, that he was there at her request, being a very old friend of hers, no one made further complaint. No one, not even Edith herself, could have read that paper with more earnestness, more hearty emphasis, than did Harold. Edith had found a perfect substitute.

"Edith, has God shown you why?" asked Mrs. Haskell one morning after Harold had called to tell her about the public meeting.

"Yes, mamma, and there is a continual song of thanksgiving in my heart. I would stay here years, I think, to save Harold Davis. To see my old playmate — you know we could just toddle when we used to play in the big meadow — to see him drifting away — oh, I prayed about it, but I never thought God would answer in this way."

The first Sunday in May, when Edith took the communion the first time for many months, no heart was more full of praise than hers, for among the probationers at the altar was Harold Davis.

Worcester, Mass.

### Too Big for His Boots

WITH great trouble, a small body of men were busy hoisting a heavy log to the top of the blockhouse that was being repaired after an assault in one of the campaigns of the war of American independence.

As the log swung to and fro the voice of a little man was heard encouraging the workers with a "Heave away! There she goes! Heave ho!"

By and by there rode past an officer in plain clothes, who asked the little man why he did not help the others.

"Sir," was the pompous reply, "I am a corporal!"

"Indeed," said the other, "I did not know that; I ask your pardon, Mr. Corporal."

Dismounting without further ado, the officer lent a willing hand till the job was done. Then, wiping the honest sweat from off his brow, he turned to the little man and remarked: —

"The next time, Mr. Corporal, you have a bit of work like that in hand, and too few men to do it, send for the commander-in-chief, and I'll come again and assist you."

With which offer and rebuke General Washington left the astounded corporal to his own reflections. — *Little Folks*.

### WHERE IS GOD?

Oh, where does God abide?  
I asked the lily, and her petal tips  
Slow parted their white, smiling lips  
As softly she replied:  
"In me He dwells. Lo! that sweet perfume  
rare,  
Which thou inhalst from my heart, is  
there  
Because He there does hide."

Oh, where may God be found?  
I asked the storm to tell me if it knew,  
And thund'rous it replied, as on it flew:  
"Hear how His steps resound  
Within my hurtling heart. Lo! down is  
trod  
The bush, and bent the branch, because  
thy God  
Along this way is found."

Oh, where does God belong?  
I asked the restless, surging mass of men.  
Like sound of mighty sea came answer  
then:  
"Behold, not angels' song,  
Or spherul music vast, speaks God at hand  
As does the moan and laugh in every land  
Of God's great human throng."

Oh, where does God not dwell?  
Of not a single far-off solitude,  
Where God's sweet presence does not bide  
and brood,  
Can earth or heaven tell!  
In deepest desert may God's Jacob sleep;  
E'en there God's ladder rests, that He may  
keep  
His tender vigil well!

— LOUIS M. WATERMAN, in *Youth's Companion*.

### THE HEATHEN DIFFERENCE

ONE of the noblest effects of Christianity has been the emancipation of women. The other has been the sanctification of childhood. In the very empire into which that Saviour entered, who was to be at once its Reformer and its Destroyer, woman was degraded without pity and despised without hope. A great woman was generally a more cruel tyrant or a more carnal character than a great man in the Roman world. The beautiful Cleopatra and the lovely Messalina have descended in history as incarnations of the lowest infamy. Herodias was the chief woman in Syrian society in the days of Jesus, and Herodias was simply a tigress in human guise. Good women there were, but the world round them was an inferno for women. And men in power, if not Christians, have always been either the profligate puppets or the hard-hearted oppressors of women. Antony would have ruled the world had he not been ruled by the beautiful Egyptian Queen. Napoleon wanted to reduce French women to mere family incubating machines. Women as a rule do not yet know what they owe to Christ. If they did, such teaching as Mrs. Besant's would be impossible, for it would find no followers; and Ingersoll's flippant hash of Hume and Bradlaugh would never be rehearsed in female ears when he lectures. There is not a single country on earth where woman has any rights of her own excepting where the Gospel has flung the light of hope on her path. Unchristianized lands are simply lands of women's wrongs.

The "heathenism of sex" has been discussed in an eloquent article in the *Christian Standard* of Cincinnati. Our American contemporary does not consider that even in that land of wonderful equality woman is allowed her rightful privileges. If that be so in a country which is a veritable Paradise for the weaker sex, it must be confessed that England is still further behind in respect to the equality of the sexes. But it must be also claimed that much has been done which would have been impossible but for the Christian element in our civilization. Such reforms as those brought about by the Married Women's Property Act were not even dreamed of early in the Queen's reign. Ever since the sewing-machine was invented, a

woman who was driven to get her own living with the needle might see her machine taken from her and sold by a drunken husband. A wife not many years ago could not in any way save any of her own property from the clutches of a man whom she had married, however monstrous his character and conduct might turn out to be. All the grosser anomalies of the law of marriage in relation to a wife's income, property, and earnings have been redressed, and already our wives and sisters are beginning to forget how great is the reform which has been effected. At the same time it is well that they should press for fairer treatment in relation to remuneration for working women, and for greater academical and professional liberty of opportunity.

There is one side of the sex problem which our American contemporary does not notice, and to which we will here refer. In England one of the difficulties of female progress is due to women themselves. An admirable feature of the feminine temperament is its constancy. Women are more faithful to principle and conviction than men. Hence they are more sincerely religious, and many a beneficent institution owes its continued existence to its fair supporters. But this constancy continually tends to become crystallized into a blind and bigoted conservatism. Now, there is nothing more excellent than conservatism of whatever is worth perpetuating. But an excessive and unreasonable conservatism goes far beyond this, for it insists with passionate prejudice on the preservation of everything that is effete and obsolete, simply because it is venerable and grandmotherly. It is due, mainly, to women that the Church of England is plunged into the present distress. If the female members of the church could be polled they would give an overwhelming vote against liberation. We advocate the political enfranchisement of women. But we are certain that the votes of our women in the majority would prevent Disestablishment and postpone the coming freedom of the church. Nevertheless, when our wives, sisters, and daughters are once educated up to such a pitch that their intelligence shall be on a level with their conscience, they will be in the front rank of such political reform, just as their activity in temperance shows them to be as intelligent as men on the social and ethical platforms. — *Christian Commonwealth* (London).

#### W. C. T. U. NOTES

— Mrs. Katharine Lente Stevenson, the new president of the Massachusetts W. C. T. U., has received a royal welcome, and our State has shown, through receptions and conventions, that however much she loves the old leaders, she can kindly receive the new.

— Mrs. S. S. Fessenden, former Massachusetts president, is in deep sorrow for the death of her promising and youthful son, Rev. Chaffin Fessenden.

— The Willard Y Settlement of Boston has observed its first birthday. The trial year has proved a success from all standpoints, and the prospects for future service are very bright.

— Mrs. Angie F. Newman, of Lincoln, Neb., National superintendent of flower missions, is going to the Philippines. She accompanies the inspector general of the White Cross Society, who goes by provision of the war department to inspect hospitals, etc. She will stop off at Hawaii and meet "white ribbon" women and strengthen the work there.

— Jessie Ackermann made a brief visit to Washington, D. C., in January, and added

about fifty members to the ranks of the W. C. T. U. She spoke to very large audiences, as she always does, and was the recipient of very pleasant social courtesies, which included a luncheon at the beautiful home of Mrs. Henderson and a large reception given by the members of Shiloh Union.

— Mrs. Charlton Edholm, who has been working in Nebraska and Iowa since November, reported at headquarters last week, en route to Cedar Rapids, Ia., where she has a special object in view — that of raising \$1,000 for the Sunshine Mission. The results of her work during the past three months are \$2,000 raised for rescue homes and two hundred members added to the ranks of the W. C. T. U.

— A reception and banquet in honor of Mrs. L. M. N. Stevens, president of the National W. C. T. U., was given in the Congress Square Hotel, Portland, Me., on the afternoon of Jan. 30. It was not given under the auspices of any organization, but by the women of Portland to "the Woman of Portland," as a token of their friendship, and is reported as the greatest social affair of its kind ever attempted by the women of that city and a complete success; proving, says a Portland paper, that a prophet is not always without honor in his own country.

— Each State in the Union is entitled to place two statues in the old House of Representatives at Washington which has been set apart for a National Statuary Hall. There is now a bill pending before the legislature of Illinois to appropriate \$9,000 for a memorial statue of Frances Willard to fill one of the two niches assigned to that State. The passage of this act would bring lasting honor to Illinois. It is true that heretofore only the statues of men have been accorded a place among these immortals, but it is time to make an exception. Frances Willard holds the leading place among the philanthropists and reformers of the last five and twenty years. She was a woman of eminent intellectual abilities and honored around the world. Like Lincoln she was not born in the State, but she lived there for forty years, and all her honors are shared by the citizens whose love and veneration she has won. By all means let it be the statue of Frances Willard that Illinois selects to place in the Capitol.

#### GOD'S LITTLE GIRL

She left her home in the starry ways,  
And reached our arms in the April days.  
We thought to keep her and hold her here,  
And "our little girl" we called the dear.

One pleasant eve when the sun had dipped  
Out of our sight, and the stars had slipped  
Silently back to their wonted ways,  
She turned her face with a wistful gaze

Up to the blue of the arching skies;  
We knew by the look in her pretty eyes  
And the smile that brightened her small face so,  
It was time for God's little girl to go.

A kiss we dropped on her curly head,  
"Sweet little heart, good-by," we said.  
Then unafraid, though the way was dim,  
God's little girl went back to Him.

— BERTHA GERNEAUX WOODS, in *Independent*.

#### A Fortune in Manners

"HIS manner is worth a hundred thousand dollars to him." That is what one of the chief men of the nation lately said about a boy. "It would not be worth so much to one who meant to be a farmer, or who had no opportunities; but to a young college student with ambition, it is worth at least a hundred thousand dollars."

The boy was a distant relative of the man, and had been brought up by careful parents in a far-off city. Among other things he had been taught to be friendly, and to think

of other persons before himself. Therefore he soon acquired a cheery, helpful and affable manner that won for him an entrance into the esteem and confidence of all who knew him. His attractive address and quiet consideration made friends for him on every hand. A score of small courtesies every day unconsciously called attention to his value. That is why the shrewd man of the world ventured the foregoing opinion. — *Exchange*.

#### HOW TO KNOW OUR EVER-GREEN TREES

The sailing pine, the cedar, proud and tall,  
The fir, that weepeth still.

— *Spenser*.

UNDER this general term are usually included all of our *coniferae* or cone-bearing trees, though one of their number, the larch, is not evergreen. It includes also a few trees like the red cedar, which bear berries instead of cones.

Gray enumerates nine pines, of which we have four in New England, the white, red, pitch, and gray or northern scrub pine. The white pine is easily known by its bunch of five needles. The pitch pine has three, and the red pine only two in a bunch. The northern scrub pine, a straggling scrub or low tree, growing in barren, sandy soil, has needles only about an inch long and usually two in a bunch. The needles of the white pine are the softest and most delicate of the species, and are of a light green color with a whitish bloom; those of the red pine are a trifle longer and darker; those of the pitch pine are flattened and rigid. The cones of the white pine are from four to six inches long and often curved; those of the red and pitch pines are shorter, the latter often in clusters and having short, re-curved prickles. The bark of the white and red pines is rather smooth; that of the pitch pine very rough and dark.

The white pine is the most beautiful and valuable of our evergreens. The great demand for its timber has robbed our New England woods of most of its larger growth. It is said to attain a height of 250 feet when allowed full development. So improvident are we Americans that the Germans, who pay much attention to forestry, say they expect in a few years to supply the United States with pine timber. The roots of the pine are not deep like those of the oak, but its slender needles, through which the wind sighs and moans, fit it to withstand a gale before which the broad-leaved buttonwood would quickly fall. The cones of some of our pines require two or three years to come to perfection. Their seeds are eaten by birds, and furnish a part of the winter food of the red squirrel.

The larch, hackmatack, or tamarack, is, we repeat, the only one among our cone-bearing trees which is not evergreen. It sheds its short, delicate needles every fall, standing as bare as any birch or maple. Like the pine its needles grow in bunches, but there are many in a cluster. Its cones are less than an inch long. The larch is a tall, straight, slender tree, growing chiefly in cold swamps and rare in New England except in cultivation. John Muir tells us that "the grandest of all the larches in the world, beautiful, picturesque and regal in port," are found in some of our United States reserves.

The fir and the spruce are often confounded by the novice, but there are unmistakable signs by which they may be distinguished. In both the needles are short, being less than an inch long, and instead of growing in bunches are scattered singly along the stem. Those of the fir are blunt-tipped, while those of the spruce are sharp. The cones of the fir stand erect; those of the spruce are pendent. The fir has a smoother trunk. Its color in the distance is a blue green, sug-



gestive of "blue blood." These characteristics, together with the erect position of its violet colored cones, proclaim the aristocrat among evergreens.

It would be hard to find a more beautiful tree than the hemlock in spring, when its dark, plume-like boughs are tipped with the pale green of the tender new growth. Its needles are about half an inch long, flat and blunt, dark green above and whitish beneath. They grow only on the top and sides of the stem, giving the branch a flattened appearance. The cones of the hemlock are small and hang from the lower side of the branch. The Bussy hemlocks in the Arnold Arboretum are probably the largest in the vicinity of Boston.

The arbutus is familiar to most of us as a hedge plant. It grows in swamps and rocky woods from New Brunswick to Pennsylvania and along the mountains to North Carolina, sometimes attaining a height of forty or fifty feet. Its leaves are of two sorts, one awl shaped, the other scale-like and blunt, and its cones are about half an inch long. Closely resembling this is the white cedar or cypress of our swamps. Like the arbutus it has fibrous, shreddy bark and flat branches, but its cones are even smaller.

The juniper and the taxus, or yew, are evergreens which belong to the pine family, like all of those mentioned in this article, but which, unlike most, bear berries instead of cones. The yew, commonly called ground hemlock, is a low, straggling shrub, with flat, rigid needles and red berries. The common juniper, a prostrate shrub growing on dry hillsides, has sharp, prickly needles more or less spreading and blue berries. Its near relative, the *juniperus Virginiana*, generally known as the red cedar or savin, is a familiar object in the suburbs of Boston, and has given its name to more than one hill in this region. Lowell doubtless refers to this tree in the lines,

"O'er yon bare knoll the pointed cedar shadows  
Drowse on the crisp gray moss."

Another writer has spoken of its "Gothic figure, suggesting the pointed arch. Its bark is brown and fibrous, peeling off in long shreds. The birds find it convenient for their nests, and no doubt get many a good meal from the pretty blue berries." Its wood is used in large quantities in the manufacture of lead pencils.

Evergreen leaves are usually tougher and thicker than those which fall every autumn. Sir John Lubbock says that short-leaved conifers, as a rule, hold their leaves longer than the long-leaved conifers. For instance, some of our pines retain their leaves but two or three years, while the spruce, fir, yew, etc., keep theirs eight or ten years. It is a wise provision of nature which provides our Northern regions with trees having smooth, slender needles, from which the snow slips easily, instead of broad leaves like the maple or the linden. — EMILY TOLMAN, in *Congregationalist*.

## BOYS AND GIRLS

### PHILIP'S JOKE

ANNIE HAMILTON DONNELL.

ON Washington's Birthday Aunt Ann Polly from the Old Ladies' Home always spent the day at Philip's. It had never failed since Philip could remember, and he hoped it never would, for he and dear old Aunt Ann Polly were great friends. They told secrets to each other, Philip said, and this Washington's Birthday the secret was — but that's "telling" too soon! You must wait till we get to it.

February twenty-second was clear and

sharp, and there was [snow enough for Aunt Ann Polly to come over in a sleigh. Papa went after her alone, because Philip was so big now he took up too much room, in the middle. While he was waiting he counted the chile — dear me, there goes the "secret" again!

"If my name ended with Washington 'stead of Smith, and began with George 'stead of Philip, and I was born today 'stead of the fourth o' May, then this would be my George Washington's birthday, too," mused Philip aloud.

And just then he saw the sleigh coming and heard the gay little tune of the bells.

"Any secret this time, dearie?" dear old Aunt Ann Polly cried as soon as she saw his little round face. Philip danced with delight.

"My, yes, Aunt Ann Polly!" he shouted. "There's seventy-three!"

"Seventy-three secrets!" exclaimed the little old lady.

"Yes'm, but I can tell 'em all at once," Philip cried gayly.

And when papa had helped Aunt Ann Polly out, he whispered them "all at once" into her ear. She dropped her little black bag to hold up both hands.

"What is the child talking about — seventy-three little chickens just hatched out this time o' year! — in February!"

"Yes'm, I've just counted 'em all over again. There's seventy-three. Papa said he was going to begin good and early this year. They're in the Ink-ubator, you know."

And away went Aunt Ann Polly and Philip to see the crowds of tiny yellow things piled up behind the windows of papa's big, red-painted incubator, where the heat of a lamp hatched out the rows and rows of eggs, instead of lots of patient Mother Biddies.

"Did you ever!" cried Aunt Ann Polly, trying to stroke the little chicks through the glass. "How did your papa ever do it?"

Philip's eyes danced with fun. He had been getting the little joke ready.

"Aunt Ann Polly," he said, gravely, "I cannot tell a lie — he did it with his Hatch it!"

Kent's Hill, Me.

### Lewis Carroll's Child Friends

MR. CHARLES DODGSON, better known as Lewis Carroll, often spoke of "the hundred or so child friends who have brightened my life." We take from the *Century Magazine* the following letter, written to one of them: —

My dear Gertrude, — This really will not do, you know, sending one more kiss every time by post: the parcel gets so heavy, it is quite expensive. When the postman brought in the last letter, he looked quite grave. "Two pounds to pay, sir!" he said. "Extra weight, sir!" (I think he cheats a little, by the way. He often makes me pay two pounds, when I think it should be pence.) "Oh, if you please, Mr. Postman," I said, going down gracefully on one knee (I wish you could see me go down on one knee to a postman: it's a very pretty sight), "do excuse me just this once! It's only from a little girl!"

"Only from a little girl!" he growled. "What are little girls made of?" "Sugar

and spice," I began to say, "and all that's in it!" — But he interrupted me. "No! I don't mean that. I mean, what's the good of little girls, when they send such heavy letters?" "Well, they're not much good, certainly," I said, rather sadly.

"Mind you don't get any more such letters," he said. "At least, not from that particular little girl. I know her well, and she's a regular bad one!"

That's not true, is it? I don't believe he ever saw you; and you're not a bad one, are you? However, I promised him we would send each other very few more letters. "Only two thousand four hundred and seventy or so," I said. "On," he said, "a little number like that doesn't signify. What I meant is you mustn't send many."

So, you see, we must keep count now; and, when we get to two thousand four hundred and seventy, we mustn't write any more, unless the postman gives us leave.

I sometimes wish I was back on the shore at Sandown, don't you?

Your loving friend,

LEWIS CARROLL.

Christ Ch., Oxford, Dec. 9, 1875.

### WASHINGTON'S BIRTHDAY

'Tis splendid to live so grandly  
That, long after you are gone,  
The things you did are remembered,  
And recounted under the sun;  
To live so bravely and purely  
That a nation stops on its way,  
And once a year, with banner and drum,  
Keeps its thought of your natal day.

'Tis splendid to have a record  
So white and free from stain  
That, held to the light, it shows no blot,  
Though tested and tried again;  
That age to age forever  
Repeats its story of love,  
And your birthday lives in a nation's heart,  
All other days above.

And this is Washington's glory,  
A steadfast soul and true,  
Who stood for his country's honor  
When his country's days were few.  
And now when its days are many,  
And its flag of stars is flung  
To the breeze in defiant challenge,  
His name is on every tongue.

Yes, it's splendid to live so bravely,  
To be so great and strong,  
That your memory is ever a tonic  
To rally the foes of the wrong;  
To live so proudly and purely,  
That your people pause in their way,  
And year by year, with banner and drum,  
Keep the thought of your natal day.

— Harper's Round Table.

## CLEVELAND'S BAKING POWDER



AN ALWAYS WELCOME  
"RISE" IN FLOUR

## Epworth League Department

Edited by REV. F. N. UPHAM.

### The Weather

How frequent and fruitful a topic of conversation is the weather! As an "introductory remark" it seems to have the pre-eminence. It is a veritable pioneer blazing the way for an oncoming train of thought later. But it is not on this point that we dwell — as saith the preacher — lest it appear that we are falling into the very pit we have just uncovered.

It is, however, of the weather as a temptation that we write. The weather is a severe strain on one's piety — no doubt of that. We think that only the minority is weather-wise. The majority is weather-foolish. Suppose we line up now. Let the ranks be full. "Where art thou?" Among the chronic weather grumblers? Among the pleasant-day-only churchgoers? Weather-foolish! Possibly your minister preaches anything he may have on hand, rather than invariably doing his best on stormy days. If so, he has led you himself among the people whose midnight oil is wasting and whose lamps are burning low. Does zero weather chill religious fervor much more quickly than it does business zeal? To the left side, please.

Honestly, it's a serious question, this weather temptation. We have known the patient spirit much ruffled by it, calm speech become turbulent, Saturday courage lapse into Sunday timidity, and — well, profanity has slain its thousands, but the weather its tens of thousands!

Over to the side of the weather-wise we will now hasten. Let the preachers preach the best they can to the stormy-day congregations, and their hearers will increase in numbers and grow in grace. Let the rainy night see the prayer-meeting room full, and the Lord will be there. Best of all, God doeth all things well — and the weather is in the inventory.

### "More Horse and Less Harness"

These are Bishop Goodsell's words. He uttered them concerning the need of the church today. Their application is apparent. Along with this we may quote a sentence of Dr. Pentecost, for it is pertinent: "The church is over-fed and under-worked." Dr. Donald, successor to Phillips Brooks, said a few days ago that this is the day "of the adoration of committees." These striking words bring their own truths with them. They are "special delivery" messages in their importance. Individualism is being lost sight of altogether too much. "Whatsoever thy hand findeth to do, do it with thy might," whether you are on that particular committee or not.

### The Sunday Evening Service

There seems to be something the trouble with it. The case would appear to be quite serious, for ZION'S HERALD recently called in a large number of doctors for consultation. The editor made no mistake, for the case is serious. We attempt no full diagnosis, but venture a few suggestions: —

First, the case will be more and more

serious if there are two services, practically of the same character, held the same Sunday evening. We have heard of some instances where two prayer-meetings are conducted successfully, one immediately following the other. That this arrangement can be neither permanently useful nor well sustained, we are confident. It may prosper for a time, but it has not staying qualities. It is certainly a case of overdoing, and a collapse must follow. No wonder the young people — and they are not all so juvenile either — go home after the Epworth prayer-meeting if they are expected to go at once to another of almost exactly the same nature. We do not speak as an oracle, nor are we on the judgment seat, but this is our conviction: If the church decides that its Sunday evening service is to be a prayer-meeting, then the Epworth people ought not to attempt to hold their meeting that night. Rather, let them go in with all their vigor to the regular service. It is theirs, for the distinction between the League and the church is a fiction, or ought to be. "What can the Spiritual Work department do, then?" somebody asks. There are many ways of working still left. There are the cottage meetings, the special quarter-hours of prayer before both morning and evening services on the Sabbath, the visiting the shut-in saints, and so on with the list that will steadily lengthen as one really prays: "Lord, what wilt Thou have me to do?"

Second, if there is a preaching service on Sunday night, the way to have a congregation is for the people to *congregate*. The outside folks are doing very well indeed, so we think. They are there Sunday nights in force. If the church members who attend in the morning were to come regularly in the evening, our churches would be thronged. The trouble is not with the preachers altogether. They are also on hand, and most of them do their best work then. They have the impetus of the day and the momentum of the Spirit upon them by that time, and they are ready, sickle in hand, to reap. But, oh! "where are the reapers?"

We need more conscience in this matter. The League is a school. This is the verse we young folks must say over and over again till we know it, till we have learned it by heart, till it becomes the basis of a holy habit: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

### An Open Door for the League

We refer to teaching the Chinese. They want to learn English, and quickly take it up. The readiness with which they become readers of the Bible is astonishing. They gladly will accept an invitation to attend church. They are specially susceptible to kindness. The prejudice against them entertained by

many good people is all wrong. That's strong writing, but we mean just that very thing. Not all of them are converted the first six months — nor are all our fellow Americans, alas! Work for these Orientals is foreign missionary work at home. Bishop Mallalieu, in speaking of two of our Boston Chinese Sunday-schools, said that if in China such a work were being carried on, it would be heralded the world over as a great missionary victory. Certainly, it would.

Here's an open door for the Epworth League. It can work side by side with and in the interests of the Sunday-school at the same time. The League at the Highlands Church, Boston, is conducting the Chinese work of the Sunday-school, and is doing it well. These laundrymen are approachable. They are eager to respond to any Christian word. The pastor who is writing this paragraph had the high privilege at the January communion service of baptizing four of these "from the land of Siam," who, prophecy said, should "come." It was to him a memorable hour. Shall we enter the open door?

### An Epworth Class-Meeting

One of our New England churches has a class for young people, and it is called the Epworth class. It is regularly reported at the League business meetings as well as at the quarterly conferences. Its membership includes young people whether members of the League or not. Nearly all, however, are members. This is a connecting link between the chapter and the church. It is a needed Epworth emphasis given to one of the most useful and hitherto blessed agencies in Methodism — the class-meeting. It fosters among the young people a close, intimate fellowship with Jesus, and shows that membership in the League means earnest piety. We believe in the Epworth class.

### By the Way

— The New England Epworth Cabinet is to hold its semi-annual meeting, March 2, in Worcester, Mass. At this time the Worcester Circuit will be in session, and the visiting brethren will be put into commission as speakers of the occasion.

— The International Epworth League Convention, to be held in Indianapolis next July, hopes to have President McKinley on the platform one day, and the committee assure him an outpouring of Methodists such as this country has never seen.

— The League at Westfield, Mass., recently made \$150 by their entertainment, "The District School." It was under the immediate care of the Social department, and as the money was needed for flowers, that pulpit ought now to blossom abundantly.

— We expect delicacy and tact from our sisters. "Some one has blundered,"



surely, in allowing this unkind word to appear in the editorial columns of the *Woman's Missionary Friend* for February. Such utterances only hurt. Friendly criticism is all right, but to harshly charge the League with selfishness is, in our judgment, entirely wrong. The following is the paragraph to which we refer:—

"The Epworth Leagues will never know the largest growth possible so long as they are not allowed to include missions, foreign and home, in their regular offerings. Their constitution needs an amendment, while the collections seem to be adapted to the rhyme,

"My Epworth League, to thee,  
Home of my church and me,  
To thee I give."

—An Epworth League Assembly and School of Methods was held at Los Angeles, California, Feb. 21-24. The great Simpson Tabernacle was the place of meeting. Among the star attractions advertised by the *Assembly Chimes* we notice two names well known in New England—Dr. Louis Albert Banks, now of Cleveland, Ohio, and Mrs. Annie E. Smiley, of Milford, Mass., recently the Junior superintendent of our First District. This is the way Mrs. Smiley is announced—and the case is not overstated:—

"Our Junior workers are particularly fortunate in securing the leading Junior League worker on the globe for a leader in our Assembly Junior work. Mrs. Annie E. Smiley is already well known to our people. Her comments on the Junior League topics and suggestions for Junior workers published in the *Epworth Herald* introduce her to most of our workers. Her books on Junior and Epworth League work, such as 'Fifty Social Evenings,' 'Junior League Methods and Programs,' and other wide-awake books, give her a deservedly wide fame. As an instructor at Epworth League assemblies she has few, if any, equals. Her blackboard work and object-lessons are especially interesting. As last year, a portion of every day will be given to the Junior work. Mrs. Smiley's program is so rich that it alone would pay for the trouble and expense of attending. Don't miss it."

—Dr. Berry, editor of the *Epworth Herald*, is to visit all the New England Conferences in April, speaking at the League anniversaries. We assure him a hearty welcome and a ready, alert hearing everywhere.

—The *Epworth Era*, published at Nashville, Tenn., is the official League paper for the Methodist Episcopal Church, South. It is steadily improving, and is already taking a high stand. Dr. Du Bose, the new editor, knows his work and has it well in hand.

#### From Vermont

We gladly publish the following report, only regretting that it came too late for our last month's pages:—

"The cabinet of State Epworth League for Vermont met in Burlington, Jan. 11, for its semi-annual business. Not all members were present, but the leading officers and all the presiding elders, save from the Montpelier District; Rev. W. R. Davenport being absorbed in revival work. Cheering reports of League work were given by the elders and the heads of departments, at the same time failures and mistakes were freely discussed. Various plans for future effort were projected;

among others a scheme for a mass State convention of young people's societies to be held during the year 1900. A committee to confer with other denominational societies of the State was appointed. A busy afternoon was spent in these matters, after which the cabinet lunched together in the dining parlor of the church, the Social department of the local chapter catering.

"The evening was taken up with papers and discussions on various phases of practical League work. The local chapter and their friends were invited, and all seemed interested to the very last. One of the leading clergymen of the city dropped in, but declined a seat at the cabinet table on the ground that he must soon go out, but it was noticed that his interest held him considerably after 9 P. M. Very appreciative resolutions were passed upon the sudden death of Dr. H. A. Spencer, and tender tributes were offered. Some recommendations to the Leagues were given, and measures to relieve the finances of the organization were adopted. The gathering was most fraternal and enjoyable."

#### From the President's Pen

REV. LUTHER FREEMAN.

—It is easier to persuade young people to begin a Christian life than to lead them on to a firmly established Christian character. Watch over those new converts as jealously and patiently as a mother tends her little child. The world will give them all the criticism they need; be sure you love and lead them.

—We are approaching Conference time. Local demands are pressing. Deficiencies are to be raised. In the midst of all the "calls" do not forget our Missionary Society. The world is not on our hearts yet as it ought to be. It is safe to say that 80 per cent. of our membership has made no plan yet to pay one cent for this work. Every true Epworthian will pray much and give something this year for work beyond his own locality.

—Have you seen the Students' Missionary Campaign Library? Sixteen splendid volumes that will astonish any reader with the vast information they contain. Every chapter should have a set. Let the Literary leader start them in circulation, and when once seen the people will be eager to read them. They will bring information, interest and inspiration wherever they go.

Portland, Me.

#### The Junior League

REV. O. W. SCOTT.

Junior League Superintendent.

THE NEXT JUNIOR LEAGUE CONVENTION.

When shall it be? Where shall it be held? All suggestions thus far received name "Boston" as the place. As to the time of the convention, shall it be May 27 or June 30? Which date will accommodate the largest number of superintendents?

THAT REQUEST, YOUR REPLY.

The Junior superintendent has earnestly requested that all local superintendents send him the name, number of members, date of organization, charter number, and name of the superintendent of their League. Some have responded, many have not. Please do it today.

NEW JUNIOR LEAGUES.

Maine Conference—Chestnut St., Portland (reorganized), Miss Annabelle Morse, supt. East Maine Conference—First Church, Bangor, Mrs. H. M. Church, supt. New

Hampshire Conference—Third Church, Haverhill (Mass.), Miss Henrietta Carr, supt. New England Conference—Dedham, Miss Millie M. Martin, supt.; Worcester, Mrs. H. H. Paine, supt.; Granitville, Mrs. F. B. Harvey, supt. New England Southern Conference—Trinity Church, Norwich (Ct.), Mrs. E. W. Caswell, supt.; Hockanum (Ct.), Mrs. H. E. Murkett, supt. Other new Junior Leagues have been organized, but the proper data for record has not been forwarded to the superintendent. Will not the superintendents or pastors forward immediate information of the organization of new Leagues or changes in superintendents?

#### THE JUNIOR RITUAL.

Send, at once, to Charles R. Magee, 38 Bromfield St., Boston, for a copy of the "Junior Ritual," having services for "Installation," "Graduation," "Consecration," etc. Also add request for a copy of "Junior Course of Study" leaflet (new). Inclose six cents in stamps. Examine the Ritual and plan to order a quantity for the use of your League.

#### PROGRAMS FOR JUNIOR MEETINGS.

The "Ritual" and the leaflet mentioned above suggest "programs" for Sundays and for special days. Programs for a literary or social gathering can be readily arranged by consulting Mrs. Smiley's "Fifty Social Evenings," and Ayres' "Fifty Literary Evenings." Price, 25 cents each.

#### SUPPLIES FOR JUNIOR SUPERINTENDENTS.

The General Superintendent has none of the Junior requisites in stock. Order all publications of C. R. Magee, Boston. For Junior League charters and diplomas address orders to Rev. E. A. Schell, D. D., Chicago, Ill.

Brockton, Mass.



## A True Modifier

Cow's milk is not constituted like mother's milk, and for infant feeding contains too much casein (cheese) and not enough carbohydrates (milk sugar), therefore it needs modification. This is what Mellin's Food is for, to modify milk. Mellin's Food is a true modifier; it prevents the casein from becoming a solid mass in the stomach thereby inducing colic; it furnishes carbohydrates and phosphatic salts, and makes milk like mother's milk.

## Mellin's Food

I am raising my baby on Mellin's Food. When she was 3 weeks old our friends thought we could not raise her. We commenced using Mellin's Food and she is now 3 months old, weighs 15 pounds, a lovely, cheerful and healthy child. We feel we owe her present condition to Mellin's Food and we take pleasure in recommending it to all mothers. Mrs. E. E. Levia, Marion, Ind.

Send us a postal for a free sample of Mellin's Food.

**Mellin's Food Company**  
Boston, Mass.



## League Prayer Meeting Topics for March

REV. MATTHIAS S. KAUFMAN, Ph. D.

March 5—The Gates of Zion. Psalms 87: 1-7; 100: 1-5.

Mt. Zion was one of the hills on which Jerusalem was built. It was at the southwestern extremity and overlooked every other part of this far-famed city. Even when the Temple covered Mt. Moriah nearly, Mt. Zion was spoken of as the city's strength and glory. Many endearing associations made Zion the spell-word of the nation. Upon its gleaming summit lay the heart of Israel for centuries. Indeed, Zion came to be but another term for Jerusalem. Its gates were not only entrance-ways, but resorts for public deliberations and the administration of justice. Because of this the gates played an important part in public economy. However, here the expression, "gates of Zion" (Psalm 87: 2), refers to the city itself. Indeed, the entire Psalm is expressive of God's love and favor toward Jerusalem above all other cities. More particularly is it a Psalm in honor of the Temple. For us it may be taken as a description of the church of Christ.

### ANALOGIES.

1. In being established upon the hills. Jerusalem spreads out upon one height after another. Thus with the church. It is founded upon the heights of divine personality and upon all Christian virtues and graces as manifested in the lives of Christ's followers.

2. It is the dwelling-place of God. Not that He is confined to locality. "Do not I fill heaven and earth? saith the Lord." Yes! But in the Shekinah of the Holy of Holies was Thy presence manifested. So in Thine earthly temples today are special displays of Thy power and glory. With the contrite Christian heart He dwells, and out of it shines in beauty upon the world.

3. By being a resort for public concourse. At the city gates ambassadors met kings and other rulers. So in the church God's ambassadors meet the great as well as the lowly of earth to offer terms of pardon and peace.

4. Large gatherings were held at city gates for the molding of public sentiment. The church of Christ through the centuries has been a powerful, aggressive force in a drowsy, self-seeking, worldly world.

5. When Jerusalem was true to Divine instructions she enjoyed God's watch-care and approbation in a marked degree. Is it not thus today when Christians adhere unitedly and unflinchingly to the principles of an unadulterated Gospel? In any bold and wise stand for the right we may confidently expect the special interposition of Providence in case of peril. Missionaries have demonstrated this fact again and again. Only when their death is worth more to the cause of Christ than their living has He permitted them to die. God's care of His heroic ones was beautifully demonstrated in the experience of a company of Scotch Covenanters. Once while gathered upon a hillside for divine worship an alarm was given that troops were approaching. What could be done? True, the men were strong and valiant, but without weapons; and then, too, the larger part of the company were women and children, besides their aged pastor. Defence was impossible. Flight

was equally difficult. What could they do? Which way should they turn? Upward? Oh, yes, that way was open and safe; and to it they were not strangers. So they plead with God to hide them from their powerful enemy. Almost instantly their united and urgent petition was answered. With His wings He overshadows them. While the dragoons are yet at some distance a thick, blinding mist enshrouds the hills and securely envelops the little company. They all keep perfectly silent. Here come the soldiers hooting and shouting; but they stumble into confusion and lose their way. Finally the commander discovers the path; and thinking that their only safety is in getting away from the mist, he gives command and they ride away. Finally, when the last faint sound of the horses' hoofs is heard beyond the hills, God lifts the shadows and smiles upon His people beloved in radiant sunshine. Praises, joyous praises, now echo over hill and glen. Dear were those honest, trustful hearts to the God of all, and dear will we be if we live as truly and trust as implicitly.

### CHIMES.

1. The one hundredth Psalm is an invitation to praise God for His unfailing goodness. Be well assured of this grand truth. God is forever good, and you can praise Him no matter which way the wind blows or what the temperature.

2. Praise is most comely to beings who receive such abundant proofs of Divine goodness. The sonnets of heaven should be learned on earth.

3. When we bless God for mercies, we prolong them. When we praise Him in adversities, they are likely to be changed into blessings.

4. Praise may be compared to the soul in blossom. It is the honey which every faithful heart finds in all the providences of God.

5. Praise is delightful in our earthly Zion. What must it be in the Jerusalem above, where all triumphant spirits shall gather?

6. "Beautiful city built above,  
Beautiful city that I love,  
Beautiful gates of pearly white,  
Beautiful temple, God its light.  
He who was slain on Calvary  
Opens those pearly gates to me."

March 12. — Fellowship in Christian Service. Neh. 4: 6, 16-23.

What a thrilling Scripture lesson! How inspiring! What a wise, sagacious, devoted, self-sacrificing leader was Nehemiah! What an obedient, industrious people he had to carry out his designs! How God blessed both! The account reads like a romance. Long, long had been the exile of the Jews in Babylon. But it is over. They have returned to Jerusalem. What desolation they behold! Should they leave it thus? Oh, no! They must at least make an effort to rebuild the walls and restore the city's lost beauty. So they go at it, all at it, all together at it.

1. Observe, they do not wait to spin out a lot of fine theories; neither do they wait to consider the pros and cons and get scared at the obstacles, and then half of them back down because of the dangers. Nor do they wait for an architect to draw up elaborate plans and specifications and then have weeks of adjourned meetings in which the dignitaries air their knowledge. No! There was work to be done, work in the face of danger and uncertainty, and there was no time to

parley. So, with leader at the head, every man rolled up his sleeves and took his place.

2. Notice Sanballat and his adherents. How they shake their heads and settle down in ease! "Poor captives!" thought they. "Let them fuss away! They cannot get anywhere. They've no conveniences. What a wild scheme!" So they dismiss the subject, and the days pass.

3. The wall is half done. Half done? "Impossible!" says Sanballat. Half done? And his indignation is aroused. Under the pressure of the situation they conspire together to fight against Jerusalem; but thinking the Jews after all too feeble to complete their undertaking, at present they manifest their ill will by merely scoffing.

4. What effect had this upon the Jews? Did it daunt them? Not a bit. From leader down each was but more fully nerved for his inspiring mission. Every one fixed his trust in God and then worked with an energy heroic.

5. Was the enterprise a success? Success! How could it have been otherwise? Do means produce ends? Does effect follow cause? Will good seed in well-prepared soil, showers and sunshine bring forth the waving grain? To secure success one needs only to turn to account the elements entering into this much-desired result. With Nehemiah's men watching was a large part of their duty. Half of the retinue stood guard all the time while the other half worked. The laborers who could do so held a weapon in one hand, while the other workmen kept the sword at the side ready to grasp it at any moment. The overseers stood behind the men ready to lead against the first approach of the enemy. Nehemiah himself, with ear alert every moment, spent all his time directing the work. By his side walked his faithful trumpeter to give the summons any instant.

### STAGES.

1. Discipline through affliction.
2. A desire to see their beloved Jerusalem restored.
3. A willingness to toil for this end.
4. Every man was ready to fill his own place and do his part.
5. Union of spirit and effort.
6. Readiness to sacrifice every comfort.
7. They had faith in their mission, faith in Nehemiah, and faith in God.

### APPLICATION.

1. What about the walls of our spiritual Zion? Have they not crumbled in places? Do we love our church so much that we desire its prosperity above all earthly good? How much are we willing to toil for it? How much do we sacrifice? Are we guarding it from its most insidious enemy, the world? In its borders are we making our lives tell to their fullest for the Lord? Many perils confront Christ's kingdom in the earth today. Never was there greater need of high standards and an unflinching fidelity to intelligent conviction of the truth as it is in Jesus.

March 19 — Self-mastery. (Temperance Meeting.) 1 Cor. 9: 24-27.

"The sole proof  
Of a commanding will is in the power  
Repressed."

The acme of all government is self-government. A man may lay down principles for the guidance of his children, he may make rules for the control of a school, he may formulate statutes



for the legislation of a commonwealth, he may even rule from the judge's bench, and yet if he is lacking in poise, he is like a noble engine with an unreliable engineer. At any time, you know not when, he may fly the track and cause the ruin of inestimable values. Soon you come to distrust such a person, and when you have important interests to commit to judicial oversight you cast about for the same high abilities in one of surer balance. The likelihood of suddenly losing control of oneself is a serious defect of character. In all lives ill temper is a pitiful blemish; Drummond calls it the vice of the virtuous. But self-mastery includes more than control of temper. It is not complete until all appetites and passions are allowed only their legitimate gratification, until all personal powers are subject to reason, conscience and will, and the entire personality is cheerfully submissive to Christ.

## ADVANTAGES.

1. Self-mastery holds in check the fiery steeds of a temper naturally irritable. Wellington inherited a disposition easily roused. It was only by the most watchful self-control that he was enabled to restrain himself at times even from deeds of violence.
2. Self-mastery revealing a powerful will has been known to foil and spoil the workings of germs of disease. Napoleon proved this by going among those who were sick with the plague without contracting the fatal malady.
3. Apparently it sometimes even defies death. "You must have a blister on, or you will die," said her physician to the redoubtable Sarah, the first Duchess of Marlborough, when she was critically ill with pleurisy. "I will not have a blister and I will not die," said this woman who had mastered John Churchill and Anne Stuart. And she recovered from her illness.
4. More and better than the foregoing, it does greatly aid in achieving grandeur of character. Of this, King Alfred affords us a noble example. "To live worthily" was the motto of his life. No wonder that his name shines to this day as one of the noblest of England's best rulers.
5. In the strain and stress of actual experience self-mastery wins its own triumphs. Charles Burleigh, the abolitionist, in the midst of an antislavery speech was struck full in the face by a very old egg. "There's a proof," he said, calmly wiping his face with his handkerchief, "a proof of what I have always maintained, that proslavery arguments are very unsound."

## SPARKS.

1. Sparks from a pine log as they crackle in an open fireplace have a cheery mission. But the firm anthracite coal in the great furnace burns on without noise. It is the porous pine that makes the fuss, not the age-wrought coal. The pine log must be watched lest it topple down and cause mischief. Shovel the coal into the furnace and there it rests to do a mighty work. Some people are like the pine log, flabby, noisy, not easily controlled, uncertain. Others are firm of fibre, solid, self-directing, reliable, not as the coal only, but as carbon in its finest form, even that of the sparkling diamond.
2. Gladstone won the honor of being the greatest Anglo-Saxon through rare self-mastery. There are few examples in history of this virtue as brilliant and radiant as his. While in college he cultivated this trait. At Oxford it was said that undergraduates drank less in the forties because young Gladstone had been so courageously abstemious in the thirties.
3. Alcohol quickly breaks down a man's power of self-control, and places him under the sensual tyranny of appetite. "Whatever

day makes man a slave takes half his worth away."

4. "Self-reverence, self-knowledge, self-control — these three alone lead to sovereign power." Christians ought not to be governed by impulse and inclination, but by duty and love, doing what pleases Christ, no matter how much pain and sacrifice it may cost. More conscience and more heroism in the meeting of sacred obligation are greatly needed by Christ's followers.

5. Our crucified selves will make fine stepping-stones to higher living. For —

"We rise by the things that are under our feet;  
By what we have mastered of good or gain;  
By the pride deposed and the passion slain,  
And the vanquished ill that we hourly meet."

March 26. — True Penitence. 2 Cor. 7: 1-11.

Beware of a transient penitence which subsides ere it has brought forth the fruit required.

Beware of what may be called carnal penitence, which is excited only by fear of punishment.

Beware of shallow penitence which insists upon retaining some pet sin.

Beware of despairing penitence — a mixed sorrow which is destitute of genuine faith.

Mere sorrow of soul in reference to sin is not true repentance, nor does a certain highly wrought horror over the probable consequences of sin constitute real repentance. There may be genuine repentance without the wretchedness that sometimes attends it. True repentance need not be mixed with unbelief and fear that God cannot reach a creature so wretched.

## GUIDE-POSTS.

1. Sorrow that you should have despised the love of God who has shown such long-suffering and patience with your sins.
2. Sorrow that you have violated divine laws so equitable and beneficent.
3. Sorrow for having spurned a Gospel so rich and gracious.
4. Sorrow for having so long deprived yourself of Christ's fellowship and the Holy Spirit's communion and comfort.
5. Sorrow that you have so long robbed the world of its right to your Christian character and influence.

## GLEANINGS.

1. "Softly the penitent  
Offers his prayer.  
Now doth his yielding soul  
Heavenward repair."
2. What is more beautiful than a contrite

heart? Only one thing, and that is a heart entirely purged from all iniquity. We have good reason to believe that God's great love-nature is thrilled with peculiar delight when one of His image-made children in true penitence pleads for mercy. That He does graciously and bountifully reward such unforgotten contrition, millions of forgiven ones can testify.

3.

"Henceforth the penitent  
Liveth to God.  
Walks he with gladness feet  
Where Jesus trod."

## RESULTS.

1. The sinful state, true repentance and forgiveness may be represented by the three months of spring. Sin is like March, rough, blustering and violent in its sweeping gales. Penitence is like April, with its showers of weeping. Pardon is like the beautiful May, with bursting bud and fragrant blossom and the thrill of new life. Calling sins are left behind. The frequent showers are over, and now have come the genial sunshine and balmy zephyrs. What a delightful stage! Flowers bloom, trees yield their tender green leaves, and birds carol from every bough. Truly a new creation! Yes, and the new within the soul is a greater transformation than that without. Truly the converted man is a new creature, living in a new world.

2. A beautiful statue of a Greek slave girl stood in a market-place. A poor little neglected child from a very forlorn home chanced to pass the statue and was arrested by its beauty. She drew near in rapture and studied its attractions. Then she went directly home, washed her hands and face and combed out her matted hair. Again she went back and looked as before upon the beautiful statue. This time she returned home to wash and mend her filthy, tattered garments. Frequently she revisited the statue of mysterious charm and each time went back home to make some improvement in herself until she grew like the statue she so much admired. So with the penitent. When first he beholds Christ he sees himself in the filth and rage of sin. But as he gazes upon that perfect life he grows sorry for sin and within him springs up the desire to have a clean and beautiful character.

"Thy righteousness alone  
Can clothe and beautify;  
I wrap it round my soul:  
In this I'll live and die."

"There is joy in the presence of the angels of God over one sinner that repenteth."

Brockton, Mass.

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## THE SUNDAY SCHOOL

### First Quarter Lesson X

SUNDAY, MARCH 5, 1899.

JOHN 8: 12, 31-36.

REV. W. O. HOLWAY, D. D., U. S. N.

### CHRIST FREEING FROM SIN

#### I Preliminary

1. **GOLDEN TEXT:** *If the Son therefore shall make you free, ye shall be free indeed.* — John 8: 36.

2. **DATE:** A. D. 29, October.

3. **PLACE:** The temple.

4. **HOME READINGS:** Monday — John 8: 12, 28-36. Tuesday — Luke 4: 14-22. Wednesday — Luke 5: 18-26. Thursday — Rom. 6: 1-11. Friday — Rom. 6: 15-23. Saturday — Gal. 4: 1-7. Sunday — 1 John 3: 1-10.

#### II Introductory

As in our last lesson, so in this, the occasion was the Feast of Tabernacles. Our Lord had seized the right opportunity to give a spiritual meaning to the rite known as "the joy of the waters" — the joyful procession from the Pool of Siloam to the temple: He had publicly invited every one that thirsted to come unto Him and find the satisfaction he craved. Later He again directed attention to Himself by using the impressive moment when the great candelabra in the court of the women were lighted. As these lamps and the ceremonies connected with them were supposed to commemorate that remarkable intervention in the early history of the nation when, hastening from the land of bondage,

"Their fathers' God before them moved,  
An awful Guide in smoke and flame,"

it seemed proper that He who came to be, not a transient pillar of fire, but the never-setting Sun of righteousness, should so proclaim Himself. In the hush, therefore, as we may suppose, that preceded the lighting of the candelabra, His voice was heard, declaring, "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." His utterance was immediately challenged by the Pharisees. During the colloquy that followed, Jesus spoke of being "lifted up." Deluded by the false hope that this meant His throne as the Messiah, and carried away by the solemn intensity of His words, some of His hearers made a demonstration of faith in Him. Perhaps they came out from the multitude and took their stand near the disciples. The fickleness of their faith, however, appeared at once when the test was applied. They were told to continue in Christ's words, and they would thereby come to know the truth, and be made free by it. That word "free" touched their national pride. They did not care for spiritual freedom, but they would let Him know that they were "Abraham's seed," and had never, in spirit at least, yielded to a master. What did He mean by telling them they should be "made free?" Our Lord replied that there is a spiritual servitude; that every sinner is a slave to sin; that a slave has no abiding rights in a house, which rights are reserved for the son. If, therefore, I, the Son of God, enfranchise you from

your bondage and adopt you into the family, then you become the sons of God, and truly free.

#### III Expository

12. Then spake Jesus again — R. V., "again therefore Jesus spake." I am the light of the world. — "Close beside Him were two gigantic candelabra, fifty cubits (75 feet) high and sumptuously gilded, on the summit of which, nightly, during the Feast of Tabernacles, lamps were lighted which shed their soft light over all the city. Round these lamps the people, in their joyous enthusiasm, and even the stateliest priests and Pharisees, joined in festival dances; while to the sound of flutes and other music, the Levites, drawn up in array on the fifteen steps which led up to the court, chanted the beautiful psalms which early received the title of the 'Songs of Degrees'" (Farrar). "Like the water poured on the altar, the light may well have had a twofold symbolism, commemorating the mighty guidance of Israel by the pillar of fire, and also prefiguring the light which was to spring up in the times of the Messiah (Isa. 9: 2). What the pillar of fire had been to Israel in the wilderness, that would Messiah be to His people in the latter days" (Milligan). He that followeth me — as implicitly and trustfully as the Israelites followed the pillar and the cloud. Shall not walk in darkness (R. V., "in the darkness"), but shall have the light of life. — "No true disciple shall walk in the darkness, but shall have as his own inward possession (7: 38) the light of life — the light which life gives. Living in Christ, he shall have the light of Christ (1: 4). Darkness bears with it the ideas of ignorance, danger and sin; light implies knowledge, guidance, safety, and holy purity (12: 35; 1 Thess. 5: 4; 1 John 1: 5)" (Milligan).

31. [Our lesson here skips eighteen verses, which should be carefully read, in order to understand the connection.] Then said Jesus — R. V., "Jesus therefore said." To those Jews which (R. V. inserts "had") believed on (R. V. omits "on") him. — Their faith was "a mere fleeting emotion" (Hengstenberg); "a warning belief, a false belief, a belief mingled with a thousand worldly and erroneous fancies; not a belief which had in it any saving power, or on which He could rely" (Farrar). If ye continue (R. V., "abide") in my word — Rom. 2: 7; Col. 1: 23. Jesus here applies the test which reveals the hollowness of their supposed faith, and shows them that by nature they are far from Him, and the bondslaves of evil. The Messiah wants not converts merely, but disciples. True discipleship consists in continually learning and obeying His commandments. Then are ye my disciples indeed — R. V., "then are ye truly my disciples."

Time and wear are the surest tests of a man's religion. To make a beginning is comparatively easy. The love of novelty, the praise of well-meaning but indiscreet professors, the secret satisfaction of feeling "how good I am," the excitement attending a new position, all these combine to aid the young beginner. But when the freshness of his feelings is rubbed off and lost, when the world and the devil begin to pull hard at him, when the weakness of his own heart begins to appear, then it is that he finds out the real difficulties of vital Christianity (Ryle).

32. Ye shall know the truth — constantly increasing knowledge in the path of fidelity (Hosea 6: 3); a real knowledge, founded on experience, and not therefore intellectual merely, but felt in the heart. Christ is the Truth, and they who learn of Him drink in truth from the fountain-head. Truth shall make you free — freedom from a worse than Roman bondage; freedom in a higher sense than their low Jewish ideas ever contemplated; freedom from the bondage of error

and of sin. The truth is the great deliverer. How Paul rejoiced in this "glorious liberty of the sons of God!" See Rom. 8: 21; 2 Cor. 3: 17; Gal. 2: 4. "He alone is free whom the truth sets free, and all are slaves beside."

Justification makes us free from the guilt of sin, by which we were bound over to the judgment of God, and bound under amazing fears; sanctification makes us free from the bondage of corruption by which we are restrained from that service which is perfect freedom and constrained to that which is perfect slavery. Gospel truth frees us from the yoke of the ceremonial law, and the more grievous burdens of the traditions of the elders. It makes us free from our spiritual enemies, free in the service of God, free to the privileges of sons, and free of the Jerusalem which is from above, which is free (Henry).

33. They answered him — not other Jews (Augustine, Lucke), but these same stony-ground hearers, whose faith had sprung up so quickly and had no root (Chrysostom, Bengel, Lange, and others). The reaction here begins. Their national pride is touched by this promise of being made free, and their faces grow dark with anger and disappointment at the kind of freedom here offered. We be Abraham's seed — direct descendants through Isaac, to whose seed freedom and dominion were promised (Gen. 22: 17; 17: 16); and not through Ishmael, who, though of Abraham's seed, was the son of a bondswoman. Were never (R. V., "have never yet been") in bondage. — Yes, they had been, over and over again. They had bowed as a nation beneath the yoke of Egypt, and Babylon, and Assyria, and Rome. Either they were too excited and proud to own the truth, or else they put a special meaning of their own on the word "bondage." Perhaps they meant that they had never willingly submitted to any foreign ruler, and had never acknowledged the oppressor as master; in spirit they had never been servile.

Says Tholuck: "Only as a domination *de facto* and not *de jure* does Josephus allude to the Roman domination — the prudential principle of yielding to foreign force. To this day one of the fifteen benedictions, to be repeated every morning, is, 'Blessed art Thou that Thou hast not made me a slave!' " "The meanest laborer who is of the seed of Abraham is a king," says the Talmud.

34. Whosoever (R. V., "every one that") committeth sin — lives in the practice of sin, referring not so much to a single act as to the habit of sin. "In these words Jesus utterly expels the political question from His

## I Was Completely Helpless With Rheumatism

Could not move, the least bit of a jar would make me shout with pain. I was afraid I should be a cripple for life, as prescriptions did me no good. Finally I sent for a bottle of Hood's Sarsaparilla which helped me much and two bottles more put me on my feet so that I could walk without crutches. I was soon well enough to work on my farm." W. H. RHOADS, Windham, Vt.

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scope" (Lange). Is the servant (R. V., "bondservant") of sin — the slave of sin. This phraseology is frequent in the New Testament (Rom. 6: 16, 17, 19, 20; 7: 23; 8: 21; Gal. 4: 3-9; 2 Pet. 2: 19), and its truth is universally acknowledged. It was taught even by heathen philosophers. These Jews might claim to be free in heart, even under the Roman yoke; but for all that they had fallen into bondage, the worst conceivable bondage, the only real bondage.

No thralldom is worse than the thralldom of the passions (Seneca). The wise man alone is free (Cicero). Liberty is the name of virtue; slavery, the name of vice (Epictetus).

35, 36. The servant (R. V., "the bond-servant") abideth not in the house forever. — A slave has no rights; his master may sell him, or thrust him out at will; he has no abiding, permanent tenure (Gen. 21: 10). But the Son abideth ever (R. V., "the son abideth forever"). — A son has natural and permanent rights; he is a member of the household and heir to its possessions. If the Son therefore shall make you free, etc. — Jesus argues thus: You boast of being the children of Abraham, and therefore organic members of God's house, and entitled to its freedom and privileges. But the truth is, you are not the true children of righteous Abraham; you have fallen, and forfeited your rights; you live in the practices of sin, and have become the bondmen of Satan (verse 44). True, you have a place still in God's family, but yours is the slave's place, and you are liable to be cast out at any moment. Your type is Ishmael, and not Isaac. To regain your freedom and recover your privileges, but one course is open: Accept the truth and obey it which I, the Son, the appointed "heir of all things," bring to you, and you shall become the sons of God, and joint-heirs with Me in the heavenly inheritance. Come to Me, and I will enfranchise you. "Take My yoke upon you, and learn of Me," and you shall be free indeed — delivered from the dominion of sin and error.

#### IV Inferential

1. Better an inner light than an outward one — the "light of life," than the pillar of fire.
2. The Lamb is the light of the city which needeth neither sun nor candle; there is no night there; nor is there darkness to any true followers of His here.
3. True discipleship is something more than a momentary conviction; it is to "keep" the sayings of Christ.
4. From the bondage of sin, from the cap-

tivity of Satan, the Son, who is the Truth, is the only Deliverer.

5. Our paternity is discoverable by the spirit of our lives. If we welcome the teachings of Christ and obey them, we are "of God;" if we are hostile to truth and false in heart, we are, no matter what we claim to be, of the lineage of Satan.

#### V Illustrative

1. The Emperor of Russia wanted to liberate his serfs, but there were forty millions of them. He called around him his council and asked them to devise some way to set the slaves at liberty. After they had conferred about it for six months one night the council met in their decision sealed, that they thought it was not expedient. The Emperor went down that night to the Greek Church and partook of the Lord's Supper, summoned his guard of sixty-five thousand men, and proclaimed that every slave in Russia was forever free. If one man could liberate forty millions, cannot God liberate every captive in this world? Christ came to bring liberty to the captives (Moody).

2. Just as the child, after he has learned to read, through the bondage of alphabets and grammars and dictionaries, comes into the glorious liberty of literature, and roams through all its fields without thinking of the alphabet or grammar; as the musician, after his training in the laws of music, comes into the freedom where it is part of his nature to act according to those laws, and soars away beyond them in the delights and ecstasies of song or oratorio; so the Christian has entered a state far beyond the slavery of law, where it is natural and easy for him to do right; he acts from love, not law. He belongs to a higher sphere of action (Peloubet).

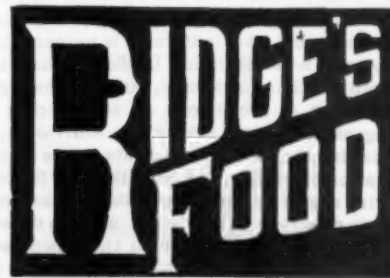
#### GOV. SHAW'S LETTER

GOV. L. M. SHAW, recently chosen superintendent of the Sunday-school of the First M. E. Church, Des Moines, has issued the following letter to friends of his department: "As you already may have been advised, I have accepted the superintendency of the Sunday-school of the First Methodist Church of Des Moines. The position imposes a duty and a responsibility of no small moment, and I write to urge your hearty co-operation. If good results are to be realized, the Sunday-school must be recognized as a part of the church rather than an attachment to the church. No one man can make a success of Sunday-school work in the church or in any community. If the Sunday school of the First Methodist Church shall ever assume prominence and exert its full measure of influence, that time will be when the membership generally take an interest therein. My own judgment is that the Sunday-school ought to have an average attendance equal to the membership of the church. The school will convene in the main audience-room immediately after the morning service. We hope to be able to begin on that time; in any event the school will close on time. Whether you are now a member of the school or not, whether your children are members or not, whether you are even a member of the church or not, please consider yourself invited, even urged, to do everything possible to aid in this great work. Let the representative men of Des Moines become students of the Bible, if only for the time actually occupied in the school, and let them sustain the school by their personal presence, and there will be no difficulty in securing the attendance of the young men of the city, and several perplexing problems of church work will then be satisfactorily solved. Please make a study of the Sunday-school, of its methods and its plans, and feel free at all times to suggest such modifications and improvements as, in

your opinion, ought to be introduced. I hope we may all begin the New Year with renewed interest in this department." — *Iowa Methodist.*

#### Why Wellington was Called the "Iron Duke."

The Duke of Wellington, hero of Waterloo, greatest of battles, was called from his intense strength, power and energy, the "Iron Duke." His was the masterful power to command, plan and succeed. In possibly less measure, this power of success is inherent in every healthy man. It is the birthright of health and strength. It is only the nerve-weakened and physically exhausted man who is the weakling in this world, the wreck and failure in life. And in this age of scientific achievements, there need be no wrecks of manhood, no weaklings, no failures to succeed. Men who through ignorance, indiscretion, excesses or overwork, have weakened themselves, shattered their nerves and exhausted their physical strength, powers and energies can, under the medical knowledge of the present day, be restored to the perfect strength and vigor of manhood. Dr. Greene of 34 Temple Place, Boston, Mass., is the greatest specialist in curing this class of diseases that the world has ever known. His success in curing such complaints is astonishing, and a revelation to nerve-weakened and physically-exhausted men. His treatment differs from that of all other physicians. He uses absolutely no poisonous drugs, but achieves the most marvelous cures by harmless vegetable medicines, truly wonderful in their strengthening, vitalizing, invigorating and health-restoring powers. This great boon to men is made doubly valuable by being placed within reach of all men, for you can consult Dr. Greene about your case absolutely free of charge, whether you call or write to him. If you are one of the weak ones of the world, lay your case at once before Dr. Greene, and your nervousness, gloom, weakness, and despondency will be soon replaced by renewed strength, buoyant hope, bounding vitality and the vigor of perfect manhood. If you cannot call, write the doctor fully and freely and in absolute confidence about your case. His advice and counsel will cost you nothing, and we promise you new hope, new energy and the strength and power to achieve sure success in life, if you will follow his directions.



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## OUR BOOK TABLE

**The Kingdom of God, and the Problems of Today.** Lectures Delivered before the Biblical Department of Vanderbilt University. By Alexander Sutherland, D. D. Barbee & Smith: Nashville, Tenn. Price, \$1.

The honored secretary of the Missionary Society of the Methodist Church of Canada lately delivered at Nashville, on the Cole Foundation, the six lectures embodied in this modest volume. They treat of sociological subjects, but make no pretension of being a profound treatise on that science. The positions taken are such as would naturally be expected of a conservative divine. Nothing startling is proposed, no patent panacea for the ills of humanity is advocated, no original theories are launched. The Golden Rule is presented, as it often has been before, as the best, and indeed the only sufficient, remedy for the strifes in the industrial world, and profit sharing is put forward as much better than unrestricted competition. The fallacies and follies of secular socialism, "the irreconcilable foe of the kingdom of God," are effectively set forth. As the author well says: "For its realization society will require an organization as complete and a discipline as absolute as that of an army in the field; and unless the system is to degenerate into an utter despotism, and labor be exploited worse than before, this industrial army must be officered through all its camps by men of not only transcendent ability, but of absolutely incorruptible integrity, with an unselfishness of aim and a readiness of self-sacrifice never yet witnessed save in Jesus the Christ and in those men and women who have closely followed in His footsteps." The socialism of the present day is altogether hostile to the church. Christianity and Christian ethics have no place in socialistic schemes of the future. The foundation of political socialism is selfishness; it claims unlimited rights, but recognizes no corresponding obligations. "Anarchism proposes to abolish society by violence, and to introduce a social chaos wherein every man shall do only what is right in his own eyes. Socialism proposes to reconstruct society by a wholesale expropriation, and to introduce a system which must inevitably end in social despotism. Christianity proposes to regenerate society by a mighty spiritual force, and to introduce the era of universal brotherhood by a radical change in man himself, and not merely in his environment." "Anarchism teaches that society is nothing and the individual is everything; socialism teaches that the individual is nothing, and society is everything; Christ teaches that both are of infinite value, but that the highest good of society can be secured only by regenerating and saving the individual, so that in turn he may contribute to the regeneration of society." "Socialism, by its doctrine of state paternalism, subverts the principle of self-help, and leads men to depend on others rather than upon their own exertions; prohibits freedom of acquisition by removing its chief incentive; would remove inequalities of condition by the hatred of the poor against the rich." In all of which particulars Christ takes a very different line.

Dr. Sutherland's lectures are unexceptionable in every sense, sound on every great issue, and cannot fail to produce a very wholesome influence wherever circulated.

**Washington, the Soldier.** By General Henry B. Carrington, LL. D., Author of "Battles of the American Revolution," "The Six Nations," "Beacon Lights of Patriotism," etc. With illustrations, Maps, Chronological Index, and Appendices. Lamson, Wolfe & Co.: Boston.

To attempt to write another life of Washington that shall lay claim, as does this volume, to equal or superior merit to the numerous standard biographies of the Father of his Country, was an ambitious undertaking, to say the least. It is not claimed by

the author that he has discovered any new data, or that he possesses any unusual historic and biographical matter; the differentiating, distinguishing and justifying fact, as we apprehend it, is that he, as a military man, holds a different view-point for Washington as a military character from that which the civilian has held who has essayed to present his life. It is of Washington as the General-in-Chief of the Revolutionary Army, the maker and welder of it, that Gen. Carrington writes. From this point of view the present biographer has a manifest advantage. As a soldier he understands the situation, and can measure the military ability of Washington. He believes that Washington was a military genius, and that he compares favorably with Napoleon and Hannibal. Gen. Carrington has successfully challenged many of the traditional and current notions of Washington as a military man. The book will find a permanent place in the limitless literature which has grown up about this unique life.

**Campaigning in Cuba.** By George Kennan, Author of "Siberia and the Exile System." Century Co.: New York. Price, \$1.50.

On May 5, 1898, just two weeks after the Spanish-American war broke out, Mr. Kennan started for the front as correspondent of the *Outlook*. The basis of this book is the material which he contributed to that paper, with revisions and a great deal of new matter. The first chapter tells of the fine physical condition of the army at Tampa; and this is followed by a picturesque description of Key West. Mr. Kennan joined Miss Barton on the "State of Texas," and assisted in relieving the crews of the Spanish prizes. From Key West he accompanied the American fleet to Santiago, going thence to Guantanamo and back again to Santiago, where he abandoned the "State of Texas" as soon as the war was over, and shifted for himself in the half-deserted city. Graphic accounts are given of the splendid services of the marines at Guantanamo, of the regular army and volunteers at Guasimas, Caney, and San Juan, and of the brilliant achievements of the Navy. Mr. Kennan served in the field hospital, where the wounded were brought for treatment during the fighting that preceded the fall of Santiago, and the picture he paints of the heroically borne sufferings of our soldiers is as terrible in its realistic touches as anything in the literature of war. For vivid description and careful collocation of facts, perhaps no book on the war will surpass this volume, which the *New York Tribune* commends for its "judicial fairness and moderation."

**Suggestive Illustrations on the Gospel of John.** Illustrations from All Sources, Picturesque Greek Words, Library References to Further Illustrations, References to Celebrated Pictures, For the Use of Pastors, Sunday-school Teachers, Leaders of Prayer-meetings, and the Home. By Rev. F. M. Peloubet, D. D., Author of "Select Notes" on the International Lessons. Suggestive Illustrations on Matthew, Acts, etc. E. R. Herrick & Company: New York.

Dr. Peloubet is rendering the religious public a most important and valuable service in grouping, in stout volumes, the suggestive illustrations which he has gathered in his life of comprehensive and critical Bible study for his unrivaled Sunday-school Lesson Commentary. These books of illustration and reference are decidedly the best we have seen in that line. There are hundreds of gems in the five hundred pages of the present volume, but no padding. We unhesitatingly recommend it. Ministers will find it fresh, inspiring and suggestive.

**Puerto Rico and Its Resources.** By Frederick A. Ober. With Maps and Illustrations. D. Appleton & Company: New York.

The author is a prince among travelers, with open eyes for all that is worth seeing and a most happy art of description. While there is so general an interest in our new possession, this reliable and comprehensive

volume by Mr. Ober will receive most hearty welcome.

**The Adventurers: A Tale of Treasure Trove.** By H. B. Marriott Watson. Harper & Brothers: New York. Price, \$1.50.

This is a stirring story, with schemes and plots and narrow escapes, fights and riots and battles, exciting chases through London, and wonderful happenings in Welsh forests. A young London barrister, Edward Greatorex, on a visit to Wales, rescues an old man

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from assault. He is invited to a neighboring castle for a few days, at the end of which time the old gentleman dies and leaves the castle to his young friend. Greatorex soon learns that he is the owner of a vast amount of hidden treasure; and the mystery and violence that ensue, with the final recovery of the treasure, fill the pages of this book of strange adventures.

**Rural Rhymes.** By Hon. S. B. McManus. Curtis & Jennings: Cincinnati, O. Price, \$1.

The author has grouped in this handsome volume the poems which he has been writing for many years and which have been received by the general public with much favor. He has classified them fittingly under the following divisions: "Poems of the Country," "Poems of Childhood," "Dialect Poems," "Poems of Sentiment, Love and Devotion." The volume is finely illustrated.

## Magazines

— Portraits of Hon. Justin S. Morrill and Major-General John R. Brook form a double frontispiece in the February *Chautauquan*. "The Education of Englishmen," "American Lumber," "Lord Derby," "Chemistry as a Factor in Modern Civilization," "The Testimony of Human Experience," "The English Poor Law and English Charities," are the topics for the "Required Reading." Under "General Reading" there is an inviting list of contributions, with new chapters in the continued story, "The Barrys." (Dr. Theodore L. Flood: Meadville, Pa.)

— The opening story of the February *St. Nicholas*, by Lloyd Osborne, transports the reader from the snow and ice of this northern clime to the heat of the tropics, the background of the story being the terrible Samoan storm of ten years ago, when warships were ground to pieces as if they were made of pasteboard. The girls will enjoy "Mistress Cinderella," by Margaret E. Wilkinson, a story of colonial days in Virginia. Lieut. Peary recounts some of his own experiences in a paper on "Polaris" and "Cassiopeia," and "Other Bears." Lida Rose McCabe's illustrated account of "An Invincible Horse Tamer" (John S. Rarey) is very interesting. There are, of course, many other stories and sketches and poems and jingles, which must be seen and read to be appreciated. (Century Co.: New York.)

— One always takes up the *Bookman* with zest, for its pages never disappoint. "Chronicle and Comment" for the month is, as usual, filled with interesting matter, brightened with authors' portraits and other illustrations. "The Little Touches," by Harry Thurston Peck, is a valuable contribution that can be read with peculiar profit. "A Century of American Illustration" is continued by Arthur Hober. (Dodd, Mead & Co.: 5th Ave. and 21st St., New York.)

— The February *Quirer* has an attractive colored frontispiece — "The Heirloom," from the drawing by M. L. Gow, R. I. "The Queen's Wish" is an illustrated article based on the recollections of a former maid of honor. George Winsor provides a readable article, well illustrated from photographs, upon "Some Remarkable Services." Dean Farrar relates experiences "As Chaplain to Mr. Speaker." "Prospect and Retrospect" is by the eloquent blind clergyman, Rev. Dr. Matheson. Elizabeth L. Banks gives an entertaining account of "An American Boy Editor." The serials increase in interest. (Cassell & Co., Ltd.: New York.)

— A pleasing collection of stories and illustrated articles are brought within the bright covers of *Cassell's Magazine* for February. Max Pemberton's serial, "The Garden of Swords," grows in interest and power. "Weather Making," by F. Banfield, is extremely interesting, and is illustrated by

original photographs. (Cassell & Co., Ltd.: New York.)

— Isabel Nixon Whiteley, author of "The Falcon of Langéac," writes the novelette for the February *Lippincott's* entitled, "For the French Lilies." Short articles and poems follow, by D. O. Kellogg, Austin Bierbower, Viola Roseboro, Clarence Urmy, Warden Allan Curtis, Dora Read Goodale, James M. Scovel, Owen Hall and others. (J. B. Lippincott Co.: Philadelphia.)

— The first contribution in *Appleton's Popular Science Monthly* for February is richly worth the price of the number, but there are several other valuable contributions, notably: "The Labor Problem in the Tropics," "The Spirit of Conquest," and the "Sketch of Gabriel de Mortillet" (with portrait). (D. Appleton & Company: New York.)

What the "Home Journal," Feb. 8, 1899, says of the New York and Florida Limited

Some journeys are tedious and even tortuous experience, but the trip to Florida on the luxurious limited trains of the Southern Railway is like sitting in a sumptuous hall (the observation-car) to witness a pleasing entertainment of moving pictures, then repairing but a few steps to Delmonico's (the dining-car) for supper, and a few steps again to the Waldorf (sleeping-car) for a night's repose amid every surrounding suggestive of wealth and contributory to comfort.

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## IAN MACLAREN

Author of "The Bonnie Brier Bush," and the most famous of all Scottish writers, will visit Boston for two days on his way to the Pacific coast. He will speak as follows in

### TREMONT TEMPLE

MONDAY AFTERNOON, MARCH 6, "The Place of the Minister in Scotch Life," with readings from the life of Dr. Davidson, parish minister of Drumtochty.

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Reserved Seats, 50c., 75c., \$1.00 and \$1.50, on sale at ticket office of Tremont Temple. Orders by mail, when accompanied by cash, will receive prompt attention.

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Perhaps this table shows, as effectually as half a chapter of explanation, the tendency of furniture this season.

The whole aim is upward. Choicer wood, more elaborate detail, richer carving, and a greater range and beauty of finish are all to be noted in the furniture of 1899. It is not an ambitious attempt of the cabinet makers of the country, but a fair interpretation of the legitimate demand as they find it.

For this reason a few details of this Table may be interesting. The wood is quartered-grain white oak, skillfully stained to the color of the Dutch furniture of the 15th century. This is now the most fashionable finish for both the dining-room and library of a house.

We have over 200 pieces of antique Dutch finish now on our floors.



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## THE CONFERENCES

## NEW HAMPSHIRE CONFERENCE

## Manchester District

**Munsonville.**—The pastor, Rev. A. Wadsworth, is greatly in favor with all the people, and his return for another year is unanimously requested. A lively interest in the preaching of the plain Word is evinced by the good, regular attendance at every service. The faithful are helped to greater constancy, and some once indifferent show proofs of real sympathy with the will of God concerning them, by works fruitful of good. Finances are in good order; the salary has been raised; the benevolences are being well met; and altogether the future prospect is cheering.

**Canaan Street and Canaan.**—The pastor, Rev. C. A. Reed, has been aided for three weeks past in his work at Canaan Street by Evangelist P. C. Call, of Antrim, under whose fervent appeals 48 persons have confessed their need of Christ and desire to find Him as a personal Saviour. Several persons at North Canaan and Canaan Centre seem to bear the marks of the new creature.

**West Canaan.**—Pastor Montgomery has been made to rejoice by the development of Christian disciples, six young people having received the ordinance of baptism and been received on probation at that place on Feb. 12. SIRON.

## Concord District

**Rumney.**—Nearly forty dollars have been expended on the church roof and in painting the parsonage. Some money is on subscription, and it is hoped during the next Conference year to make some improvements on the church property. The loss, by death, of their superintendent is a very heavy blow to this little society. They have been much discouraged this year, but hope that another year may see a new interest aroused and put new life into their work.

**Warren.**—We found work in good shape here. Finances are a little slow, but the assurance is given that everything will be paid. The pastor has pressed earnestly for the salvation of the people, and has seen some good results. His return is urgently desired. It was during the summer of 1799 that Methodism was first introduced into this town, so that the coming summer will mark the century. The fourth quarterly conference proposed to observe the event, and a committee was appointed to consider what form the celebration shall take.

We were stranded at Warren in the great storm, and had to wait for twenty-four hours. Of course we missed a couple of our appointments that must have a later date. We were only ten miles away, and found that to telephone that distance connections must be made by way of Plymouth, Laconia, Concord, White River Junction, and Wells River. So we concluded the East Haverhill pastor would be aware that we were not on hand, and would probably be alone in his glory, as the storm was too severe for any one to venture out. With comfortable quarters with Rev. and Mrs. W. T. Boultenhouse, we waited and took the first train north, which was twenty-four hours behind time. This cut us out of Piermont, but we thought to do up Haverhill all right. On reaching there we found the pastor and all his family had been laid up with the epidemic, and not more than one or two of the official board were equal to getting out for a service. So we put off for a later date this meeting also.

**Personal.**—Rev. Elihu Snow reports himself improving so rapidly and gaining in flesh and strength that he expects to be able for full duty by the time of the next Conference. With two months yet in which to do nothing but get well, we shall all hope that his most sanguine expectations will be fully realized.

Rev. D. Onstott and family are in great sorrow over the loss of their baby, that had been with them only five weeks. The Scripture says, "Of such is the kingdom of heaven."

There has been some good revival influence at East Haverhill under the labors of Rev. W. T. Carter. A dozen or more, we learn, have expressed a purpose to lead a Christian life.

Rev. A. P. Reynolds, of West Thornton, and Rev. W. T. Boultenhouse, of Warren, exchanged labors in revival work, giving each other between one and two weeks. This is the best way to do evangelistic work, in our opinion. B.

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Beauty is the dower the gift is priceless. Most having a clear complexion, expression, attributes common. How many women there losing their priceless possession poor, they are run



which nature bestows upon woman, and women can be beautiful, for beauty lies in velvety skin, brilliant eyes and vivacity of motion to all women who are in good health. Are today who are gradually but surely session of beauty! Their health has been down, they feel weak and nervous, have headache, poor appetite, indigestion, biliousness, constipation, kidney or liver trouble, back-ache, female weakness, or some other difficulty, which is surely sapping their health and strength and ruining their beauty. At this season, Spring Debility is woman's worst enemy.

A woman's first duty is to regain and maintain her health and beauty. If she gets back her health, beauty will surely follow, for beauty depends entirely on good health.

The great health-giver and beautifier for women is Dr. Greene's Nervura blood and nerve remedy, for nothing in the world so surely and quickly restores lost health, gives strength and vigor to the nerves, purifies and enriches the blood, and makes women strong and well as Dr. Greene's Nervura. It clears the complexion of that dark, sallow, pale look, removes eruptions, blackheads and humors, makes the skin velvety and glowing with rosy color, the eyes brilliant, the lips red, imparting a

full, round contour to face and form.

Above all, it banishes melancholy and restores the lively spirits, vivacity, light, elastic step and exuberant life, energy and enjoyment which constitute happiness to women. Dr. Greene's Nervura does all this because it makes weak women strong and sick women well, and thus prevents them from growing old before their time. It makes them look young and feel young, for it braces women up as nothing else in the world can. Try Dr. Greene's Nervura; you will never regret it. Use it now, for you certainly need a spring remedy, and Dr. Greene's Nervura blood and nerve remedy is the best of all spring medicines.

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## MAINE CONFERENCE

## Portland District

**Old Orchard.**—Two members have been received from probation, one by letter and two on probation during the last quarter. Seventy-seven books have been added to the Sunday-school library.

**Saco Ferry.**—The spiritual interests of this charge continue in good condition. All the official members attend class-meeting. This ought not to be an exceptional instance, but unfortunately it is so. The church and community unanimously desire Rev. Francis Grover to be returned another year. He has a strong hold upon the affections of the people.

**Kittery.**—Rev. D. F. Faulkner and wife have both been seriously ill with pneumonia, but at present writing (Feb. 6) they are slowly recovering.

**Personal.**—Rev. D. B. Randall has been quite sick with bronchitis, but is recovering. He desires to be remembered to all his brethren. The recent death of Dr. Charles F. Allen leaves his name alone on the Conference roll from 1828 to 1844, when W. H. Foster joined. These two, with True P. Adams and Silas M. Emerson, are the only

ones left in the Conference of the classes that joined from 1828 to 1855.

**Biddeford.**—Feb. 5 was jubilee day at this church. Twenty-six candidates received baptism, 34 were received on probation, 2 into full membership. The Lord's Supper was administered to a very large company. The church was crowded at the morning and evening services. At the quarterly conference the committees made written reports, reflecting credit upon themselves and the pastor. The benevolent collections are already in advance of last year. A legacy was left this church by an honored member, Charles H. Roberts, amounting to \$500, of which \$400 is for the benevolent enterprises of the church.

**Congress Street, Portland.**—Rev. W. F. Berry has accepted the position of secretary of the Maine Conference League. He enters upon his new work after the Annual Conference. He will be very much missed from the regular work, but the best wishes of all his friends follow him to new field, where he will certainly be successful if the temperance people will stand by him.

**Peak's Island.**—The funeral of Mrs. Freeman, widow of Rev. Benjamin Freeman, was held at the Union House in this place on Thursday afternoon. Revs. W. S. Jones and W. F. Berry con-



ducted the services. Mrs. Freeman was at Chestnut Street Church the previous Sabbath. She died very suddenly of pneumonia.

**Berwick.**—Rev. Geo. W. Wilson assisted the pastor for two weeks. The church was richly blessed and united for work. A revival of this kind is of more permanent value than many that seem to secure more outward results. For missions \$200 have been raised, and other causes have been advanced. E. O. T.

#### Lewiston District

**A Correction.**—In its issue of Feb. 15, ZION'S HERALD affirms that "our church" in North Conway, N. H., "is supported almost wholly by the contributions of two or three non-residents." "Our" church should read *one* church; and let it be understood that the one church referred to is not the Methodist Episcopal Church, which is supported wholly by the contributions of resident members and friends.

**West Durham and North Pownal.**—Revival meetings continuing several weeks have been held. The societies have been harmonized, the membership revived, and several persons have been converted.

**Fryeburg and Stowe.**—The pastor, Rev. Wm. Bragg, shows commendable zeal in pastoral work and preaching services. In addition to his service at Harbor and Stowe, he has preached every Sunday evening for several months at North Fryeburg. The Universalists at North Fryeburg having recently resumed preaching services, Mr. Bragg has discontinued preaching in that village.

**Baldwin and Hiram.**—The work is well sustained throughout this large circuit, and the return of the present pastor is unanimously desired. If this circuit could be decreased in area and the efforts of the pastor concentrated upon a smaller field, the results would doubtless be more satisfactory. Baldwin and Hiram was the writer's first charge, and many old friends greeted him upon his last official visit, Feb. 6.

**South Paris** has the foundations laid for a parsonage, which will be excelled by few, if any, in the Conference. It is pleasantly located upon Pine Street, only three minutes' walk from the church. This society has lost within the year three of its oldest and most prominent members—Judge William Deering, "Father" Rice, and William Cushman. It is the bequest of the lat-

ter that enables the society to erect the new parsonage. Active and enterprising in every department of church work, the pastor, Rev. I. A. Bean, has recently secured a large number of lantern slides for use in his stereopticon, illustrating our mission fields in India, China and Japan. He is prepared to give illustrated lectures upon these fields. Parties will do well to secure his services.

**Norway.**—For nearly three years Rev. W. B. Eldridge has served the society in this village and the society at Bolster's Mills nine miles distant. A good work has been accomplished in the remodeling of the church edifice at Norway and in the repairing of the edifice at Bolster's Mills. In whatever field Mr. Eldridge may labor some worthy achievement will doubtless be wrought. Our church was inspired and helped by the recent Gale meetings held at the Congregational Church. Five persons have been added to our church membership. Mr. Eldridge's health, broken somewhat by overwork, is steadily improving.

**Missionary Debt.**—Money paid upon missionary debt is in no case to be reported with the usual missionary collection. Such money would better be sent at once directly to our Missionary Secretary at New York. If paid to the Conference treasurer, let a separate item be made of it.

**Episcopal Fund.**—It is expected that the law of the Discipline will be strictly observed, and the apportionment for Bishops paid with other claims for ministerial support. JUNIOR.

### EAST MAINE CONFERENCE

#### Rockland District

**Unity and Troy.**—Rev. A. B. Wood has served this large charge very acceptably. The people have been loyal and the support better than for several years. Mr. Wood will return to Delaware on account of throat trouble. This field, though difficult, offers opportunity for fruitful service. Where is the strong man who can afford to sacrifice for its redemption?

**Clinton and Benton.**—Rev. J. A. Weed has had an enjoyable year with this good people. Harmony and general prosperity characterize the work. Faithful service has been rendered, and good results are looked for. We have no pity for the pastor who serves this charge.

**North Vassalboro and Vassalboro.**—Rev. M. F. Bridgman has given three years of efficient and acceptable service. Church property has been improved, debts paid, and all departments well cared for. Mr. Bridgman and his wife will be held in grateful remembrance by this people. His health is better than for several years.

**East Vassalboro.**—Rev. F. W. Towle, coming from another district, has established a threefold reputation—"an able sermonizer, a faithful pastor, and has a beautiful family." Two daughters will graduate at Oak Grove in May. A large and delightful social gathering was recently held at the parsonage. The best of feeling prevails. Judging from present indications, North and East Vassalboro will be reunited as a charge at Conference time.

**China.**—The parsonage is greatly improved. It will make a pleasant home for the new pastor. It is expected that China and Palermo will form a charge next year.

These changes in territory are made necessary by lessened population and weakened financial ability. W. W. O.

### N. E. SOUTHERN CONFERENCE

#### Norwich District

**Hazardsville.**—The pastor, Rev. W. S. McIntire, is happy in his work, and has the hearty support of his people in all his plans for the building up of the kingdom of Christ. Feb. 5 was observed as missionary day, and at the close of the pastor's sermon the congregation responded with a collection amounting to \$1,069. The Sunday-school added \$53, which, with previous collections in the school amounting to \$173, makes a grand total of \$1,295 for missions. An evangelistic campaign is planned for, to begin Feb. 21, and the faith of pastor and people is looking for the overflowing blessing. May the expectation be more than realized! We are pleased to be able to report Miss May Belle McIntire as recovering rapidly from her recent severe illness.

**Attawaugan.**—Rev. John Pearce is carefully harvesting the fruits of the very successful la-

bors of Rev. and Mrs. Hampson-Hemus, which in two weeks of special evangelistic services were made, under God, the means of great blessing to the church and community. Believers were quickened, backsliders reclaimed, and a number of persons hopefully converted; and, best of all, the work did not stop with the departure of the evangelists, but still continues. Eighteen have been received on probation and a number more will follow.

**Danielson.**—This church has also enjoyed, for nearly three weeks, the labors of Rev. and Mrs. Hampson-Hemus. The *Windham County Transcript*, under the heading, "The Religious Awakening," speaks in the highest terms of the meetings and of the deep and lasting impression made on the minds and hearts of the people. Before the first week's services had closed the Baptists and Congregational Churches joined in the movement, thus making it a union effort. All three churches were blessed and quickened, and will receive new accessions to their membership from the goodly number of converts. The afternoon meetings were particularly helpful. The highest New Testament standard of Christian experience was preached in love, and accompanied with the power of the Holy Spirit to many hearts. These honored servants of Christ and the church are followed by the prayers and benediction of many souls whom their faithful presentation of the truth has led into the "life more abundant."

**District Preachers' Meeting.**—This meeting, carefully planned for by the program committee and the pastor and people of the Danielson Church, encountered the "blizzard" of Feb. 13 and was nearly snowed under. Eight heroes braved the storm and reached the seat of the gathering. Six of these came from points ranging from fifty to eighty-five miles distance from

## DANGER IN SODA

Serious Results Sometimes Follow Its Excessive Use

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20 grain lozenges, very pleasant to taste and contain the natural acids, peptones and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements and finds them a certain cure not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cts. per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the F. A. Stuart Co., of Marshall, Mich.

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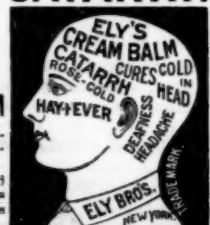
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## CATARRH



COLD IN HEAD

**Danielson.**—A very delightful and profitable meeting was enjoyed. Presiding Elder Bates was at the post of duty as presiding officer. Rev. F. H. Spear read a very helpful paper on the "Object and Aim of our Conference Home Mission Board," and an entire session was devoted to the discussion of this most important branch of our work. "How I Make My Sermons," was the subject of a symposium in which J. I. Bartholomew (his paper was read by Walter Ela), J. H. Buckley, and D. W. Adams were the chief leaders. This very practical topic also awakened a lively discussion which was most suggestive. Walter Ela had a carefully-prepared paper on "The Liquor Traffic and the Drinking Customs among the Puritans and Pilgrims." On account of the condition of the streets no evening services were held. The meeting closed Tuesday afternoon, and the brethren departed on the six o'clock train; some reached their homes that night, and others not until the next morning.

**Epworth League.**—The district cabinet met recently at Willimantic. The afternoon was given to a careful consideration of the work throughout the district and planning for sub-district conventions. In the evening a public meeting was held. Rev. F. W. Coleman delivered a practical and timely address, and Rev. H. E. Murkett delighted his audience by his select readings.

**East Glastonbury.**—The pastor is delivering illustrated sermons on Sunday evenings with good success. The church has been bereaved by the recent death of four aged and faithful members, all of whom died within one week. The return of Rev. F. H. Spear for another year was unanimously asked for by the quarterly conference.

**New London.**—Continued prosperity in all departments of the work makes glad the heart of the pastor and people. The fourth quarterly conference expressed its appreciation of the faithful work of Rev. Richard Povey by a unanimous request for his return for the fifth year.

SCRIPTUM.

## NEW ENGLAND CONFERENCE

**Boston Preachers' Meeting.**—The order of the day, Monday, Feb. 20, was the New England Historical Society's anniversary, with an address by Dr. N. T. Whitaker. Next Monday, Feb. 27, Rev. Charles E. Davis, of First Church, Lynn, will give an address on "The Social Side of Boston Methodism." Brief addresses upon this subject will also be made by Messrs. Lewis Avery Rand, W. M. Flanders, and C. Edwin Miles, M. D.

### South District

**Highlandville.**—The pastor's family moved the first week in January, and on Feb. 1 they received the members of the church and congregation, who were much pleased with the new parsonage. It is one of the best on the district. Improvement in church property has been the rule this year. At the beginning the parsonage enterprise was commenced; in the fall a new furnace was put into the church, under the direction of Mr. Gorae; and the first Sunday in February the congregation found a great improvement in the auditorium, the chancel, pulpit platform, and choir gallery having been moved a number of feet into the room and covered with a new carpet. Mr. Wm. Carter furnished the surprise, and it was a happy one. Rev. J. H. Tompson is pastor.

**Worcester.**—A new feature was instituted in the Circuit League last Sunday. A love-feast was held in Park Avenue Church, to which members of the League as well as those outside were invited. It is to be a regular feature of the quarterly meetings hereafter. About fifty were present from the different Leagues.

**Coral St.**—Rev. G. E. Sanderson is again able to occupy his pulpit.

**Trinity.**—The girls' mission band held its session with Mrs. Klag. A program of Chinese songs and readings was carried out. QUIS.



### North District

**St. Paul's, Lowell.**—Feb. 5, the pastor, Rev. L. W. Staples, received a class of eight on probation.

**Clinton.**—On Feb. 12, 10 men and 11 women were received on probation; and Feb. 19, 2 men and 3 women. In special meetings the pastor, Rev. A. M. Osgood, has been assisted by a former member of the Sunday-school and more recently engaged in revival work with the Crusaders, Edward R. Leslie, who on a visit to relatives in town was persuaded to lend a hand where he was brought up. Perry H. Mardick, of Keene, N. H., associated with Mr. Leslie in other places, has aided him here. These probationers include three men and their wives, besides eight other persons who are married. The work is considered a remarkable one, and has been a genuine, old-fashioned revival.

### East District

**Chelsea, Walnut St. Church.**—As the immediate result of a very gracious and genuine revival interest, shown in a two weeks' series of special services, the pastor, Rev. C. A. Littlefield, has recently taken 11 persons on probation. This is only one evidence of the prevailing spirit of religious earnestness apparent throughout this entire church. There is a decidedly hopeful outlook.

**East Boston, Orient Heights Church.**—On Sunday, Feb. 5, 27 were received on probation and by letter. Of this number 22 were the results of a six weeks' revival meeting conducted by the pastor, assisted by the neighboring brethren. During the year the church has been repaired and repainted at a cost of \$210. Current expenses are all met up to date. The pastor, Rev. Leo A. Nies, has been unanimously requested to return for a third year. U.

### West District

**Springfield Preachers' Meeting** held no session, Feb. 13, on account of the great storm.

**Charlemont.**—Revival services have been in progress for the past two weeks. While the severe winter and gripe have assisted the lack of spiritual interest in making the audiences comparatively small, yet some ten have signified their intention to begin the Christian life. The Epworth League chapter has placed 55 new song books—"The Bow of Promise"—in the pews of the church, which adds renewed interest to the praise services. Rev. John Wriston is pastor.

**Gardner.**—The pastor, Rev. L. P. Causey, had invited Bishop Mallalieu to preach a missionary sermon on Feb. 12. The Bishop was not able to come, and the storm reduced the congregation to 36. However, Mr. Causey preached on missions, and took the subscription, receiving \$62.57. Enough had before been handed in to make a total of \$293.82. There is probably more to come, beside the contribution from the Sunday-school. The total will be about \$325, or an average of some \$3.60 per member. Surely, the pastor is to be congratulated. During his pastorate of nearly four years only three of the members of the church have died. On the evening of Feb. 13, Mr. Wm. B. Oliver, secretary of the local Y. M. C. A., and a Methodist, who had charge of the Association work in the 8th Massachusetts, gave an address in our church on "The Gospel in the Army, or Y. M. C. A. Work at Chickamauga."

**Blandford.**—The parsonage caught fire a few days ago, but the fire was extinguished before much damage was wrought.

**Feeding Hills.**—On Tuesday, Feb. 14, our church in this place was burned. The particulars are not known to the writer. The loss is a considerable one to this society. At first some fears were felt that it would not be replaced, but we learn that probably it will be; \$2,000 insurance was carried. The *Springfield Republican* says that the building stood upon the site of a former church which, having been erected on the plain about half way between Feeding Hills and Agawam, was in 1799 removed to Feeding Hills. It was at first used by the Congregationalists; after 1772 the Baptists had it half the time; and after 1802, the Methodist Church having been formed in that year, the building was used jointly by the three denominations. In 1834 the Congregationalists ceased to occupy it, building the church which they now occupy. The edifice burned on Feb. 14 was built on the site of the old structure, in 1851.

**Wilbraham.**—Prof. Wm. North Rice, of Wesleyan University, lectured before the students

of the Academy on "Life in German Universities," Feb. 15.

**Chicopee Falls.**—On the stormy Sunday preceding the great storm of the 13th, our church

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## BOOKS

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The following books received in advertising and similar ways we now offer for sale at the accompanying low prices. We will gladly give more particulars on request. The books will be sent at once on receipt of the price asked.

Latin Dictionary, quarto, sheep	\$3.00
Chamber's Information for the People, sheep, 2 vols.,	2.50
McClintock and Strong's Cyclopedia, vols. 1, 2, 6, 10, sheep, each	1.00
Cyclopedia of Poetical Illustrations, cloth, 2 vols., retails for \$10.00,	4.00
Comprehensive Commentary, sheep, 5 vols.,	5.00
Preachers' Homiletic Commentary, Exodus and Matthew, each	1.00
Life and Epistles of St. Paul, cloth	.75
Standard Dictionary, full morocco, 2 vols.,	15.00
Cyclopedia of Wonders and Curiosities, cloth,	.50
Lippincott's Biographical Dictionary, 1896, sheep,	5.00
Worcester's Dictionary, sheep,	5.00
Ridpath's History of the United States, quarto, cloth,	1.00
Same in half morocco,	1.50
University of Literature, half rusia, 8vo, 20 vols.,	35.00

### Family Bibles.

Brown morocco, gilt edge, fully illustrated with steel cuts and wood engravings, having concordance, index, Psalms in metre, etc. Retails from \$6 to \$8,	2.50
Roan cover, plain edge	1.00
Roan, gilt edge, clasp, shop-worn,	.75

### Teachers' Bibles. All with limp covers, helps and maps.

Emerald, Oxford, 16mo.	\$1.00
Minion, self-pronouncing, 8vo.	1.00
Minton, "International," shop-worn, 8vo,	1.00
Long Primer, "Oxford Workers'," 8vo,	1.50
Bagster's Art Bible, 8vo,	1.75
"Illuminated,"	2.00

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Call and see them or address,

**GEO. E. WHITAKER, Publisher,**  
Zion's Herald, 36 Bromfield St., Boston.



had good numbers in attendance. While the Congregational Church, a few rods distant, held no evening service, Rev. A. H. Herrick and a company of about one hundred enjoyed an excellent prayer-meeting.

**West Brookfield.**—The pastor, Rev. A. B. Gifford, and the people are working "like beavers" to build up this spiritual structure, getting all members fitly framed together in Christ. There are some beams and joists, decayed through stubbornness and indifference, which must be torn out ere the structure becomes solid and secure; yet there are more which are sound and substantial. Much of the good timber has been taken away to fit into other structures, but that which is left is mostly of solid material, hewn and fitted into proper places by the Carpenter of Nazareth. Within the last six months this church has lost its organist, janitor, cornetist, treasurer, two Epworth League officers, three official board members, and others by no means less important. Where business called, they followed. May God especially help the little towns which are having less and less business to call others in turn! Yet the work here is going well; never better, comparatively speaking. Congregations are good, interest is excellent, souls are being born again, and the Lord is adding to the church such as are being saved. Two were admitted into full membership Feb. 5—one by letter and one from probation. Rev. Wm. P. Blackmer and wife are slowly recovering from the effects of a hard struggle with the grippe.

**Elder R. D. Pierce, of Chicago, the Oldest Minister of the Baptist Church, at Last Relieved of His Terrible Cancer. So Writes His Son, the Rev. J. A. Pierce.**

154 East 75th Place, Windsor Park, CHICAGO, ILL., Dec. 23, '98.

DR. D. M. BYE.

MY DEAR SIR—This letter should have been written some time ago. Referring to the case of my father, Rev. R. D. Pierce, of the same address as above, whom you have treated for cancer on the right cheek, the results are more satisfactory than we dared to hope for. There is no sore and no scar. For this most blessed result we are more than grateful to God and to you and the treatment used. Father is in very good health for a man nearly 87 years of age. Please remember also that you have not yet returned the photograph sent you, which was to be returned, and not used in any advertising literature. I inclose stamps for the return of same. Please accept expressions of our most earnest gratitude for the treatment and care given, and for the very satisfactory results up to the present time. The sore has been healed for several weeks, with no indication as yet of reappearing.

Yours sincerely and gratefully,

JAMES A. PIERCE.

Pastor Baptist Church, Windsor Park, Chicago, Ill.

P. S.—Any word of testimonial which you wish to use, either over father's name or my own, with reference to this case, you are at liberty to so use. If postage is sent I will gladly answer any questions I can to any inquiries.

J. A. P.

Persons afflicted with Cancer or Tumors may address Dr. D. M. BYE, Lock Box 25, Indianapolis, Ind., and he will send them books and papers free, giving prices of treatment, and hundreds of letters from the afflicted in every part of the United States and Canada who have been cured; also half tone cuts from photographs showing facts that cannot be questioned.

## NUMBERS WANTED

The Publisher of ZION'S HERALD wishes to obtain copies of the following numbers of this paper. Any one who may have them or may know where they can be obtained will confer a favor by writing him:—

Oct. 9, 16, 1829; Aug. 27, Dec. 31, 1830; March 18, May 13, 20 and 27, June 3, 10, 17, Aug. 5 and 19, Sept. 23, Oct. 21, Nov. 25, 1831; June 8, Sept. 21, Oct. 19, 1832; March 22, June 14, 1833 (from 1829 to 1833 published in New York); Jan. 7, Aug. 26, Oct. 28, Nov. 4, 1835; July 26, 1837; Apr. 29, Sept. 9, 1840; Feb. 17, 1841; Dec. 29, 1847.

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## Boston Methodist Social Union

### LADIES' NIGHT.

The Union met at the American House, Feb. 20, a large number being in attendance. The occasion had been entitled "Massachusetts Night," Governor Roger Wolcott, Secretary of State Wm. M. Olin, and Hon. J. L. Bates, speaker of the Massachusetts House of Representatives, being the special guests and designated speakers of the evening. In addition to these, Hon. Edward B. Wilson, mayor of Newton, and Hon. Charles L. Dean, mayor of Malden, by invitation occupied seats on the platform. A delightful musical program was finely rendered by the Philomela Octet of Newton, Samuel A. Shannon, director. This company of eight beautiful young ladies, with rarely sweet voices and exquisite execution, added much to the pleasure of the evening. A reception was held by the Governor, when a large number of people were presented, after which he was compelled to retire.

At the tables grace was offered by Rev. Dr. A. B. Kendig, of Brookline. After the collation the Octet sang "Lift Thine Eyes," after which prayer was offered by Dean W. E. Huntington of Boston University. Fifteen new members were admitted.

President Flanders pleasantly introduced Speaker John L. Bates, who took occasion to pay a glowing eulogium to the influence of women in the history of this country's welfare. He cited numerous instances of the heroism of woman—names that are recorded in indelible characters on the page of this country's history. He made an interesting statement concerning some of the historical treasures deposited at the State House, and traced the course of events in the founding of this Commonwealth as shown by documents now on file, showing how the early Puritans attempted to establish a pure theocracy. He drew a contrast between the religionists of those days and now, calling attention to the historical fact that Massachusetts never drove out of the State but one woman. He gave a running account, in an interesting way, of the organization of the various denominations of the State, touching, in passing, upon the founding of Methodism on Boston Common. Mr. Bates held by his eloquent speech and felicitous utterances the close attention of the audience, and won the heartiest applause.

Mr. Bates was followed by Hon. William M. Olin, Secretary of the Commonwealth, who was enthusiastically received. He made many humorous hits and kept the audience in a highly pleased condition. He expressed his pleasure at the title, Methodist Social Union, dwelling upon the fact that as a Methodist organization it showed systematized method. He liked its social side. He liked the word "Union," as it brought back the days when he, a soldier, tramped to the music of the Union. He expressed his pleasure at grasping the hand of Comrade McKinley when he was here, and spoke with feeling and sweeping eloquence, prompted by his own experience, of the service of the American soldier. He was proud of what the people of Massachusetts had done for him, but he asked no prouder epitaph over his grave than this: "Here lies one who helped to save his country." Mr. Olin's remarks gave great satisfaction to the audience.

W. P. A.

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## CHURCH REGISTER

CONFERENCE	PLACE	TIME	BISHOP
N. Y. East.	Mt. Vernon, N. Y.	April 8	Vincent
New York.	Newburgh, N. Y.	" 5	Joyce
N. E. Southern.	Provincetown, Mass.	" 5	Mallalieu
Troy.	Burlington, Vt.	" 12	Warren
New England.	Boston, Mass.	" 12	Mallalieu
New Hampshire.	Lancaster, N. H.	" 12	Vincent
Maine.	Farmington, Me.	" 19	Vincent
East Maine.	Monkland, Me.	" 19	Foss
Vermont.	Newport, Vt.	" 19	Mallalieu

### HERALD CALENDAR

Dover Dist. Min. Assn. at Greenland, Feb. 27, '98  
Portland Dist. Min. Assn. at Knightville, Me., Feb. 27, '98

**NEW ENGLAND CONFERENCE—STATISTICAL BLANKS.**—The Statistical Blanks for the New England Conference have been sent out by Rev. Arthur Page Sharp, the statistical secretary, to all the churches. It is possible that some of the brethren may fail to receive them. If this is the case, a set may be secured by addressing Mr. Sharp at Marlboro, Mass.

**EAST MAINE CONFERENCE.**—Members of the Conference who expect to be accompanied by their wives, and those who have special requests with respect to their entertainment, and those who do not expect to attend, will please notify the undersigned at once. No provision can be made for children. Reduced rates may be secured for outside parties wishing board during Conference.

FRED E. WHITE.

**W. H. M. S.**—The auxiliaries are invited to unite in a service of prayer at Tremont St. M. E. Church, Thursday, Feb. 23, at 2 p. m., in observance of the day of humiliation and prayer.

SARAH WYMAN FLOYD, Conf. Cor. Sec.

**THE FIRST DISTRICT DEACONESS ASSEMBLY** will meet in St. Paul's Church, Fall River, Feb. 25-28. Feb. 25, 7 to 9 p. m., reception to deaconesses and other members at the residence of Mr. John D. Eliot, Rock St. Feb. 26, 10 45 a. m., addresses by deaconesses in the several churches; 7 30 p. m., union mass meeting in the First M. E. Church. Address on "The Church and the American City," by Rev. F. M. North, D. D., corresponding secretary of the New York City Church Extension and Missionary Society. Feb. 27, 11 30, "The Relation of the Deaconesses to Each Other," Miss Mary Eva Gregg, A. M., assistant principal Chicago Training School for City, Home and Foreign Missions. 1 30, devotional exercises; "Historical Review of the Origin and Progress of the Deaconess Movement," Miss Sarah Louise Smith, superintendent of De Poyster Hospital, Verbank, N. Y.; reports of de. erintendants; "Five Distinct Characteristics of Deaconesses—1. Why Trained; 2. Way in Homes; 3. Why Unalarmed; 4. Why Costumed; 5. Why Licensed." "Interdenominational Character of Deaconess Work," Miss Carrie E. Holcombe, Brooklyn; "The Deaconess in Relation to Other Charitable and Affiliated Organizations," Miss Margaretta B. Churchilla, Brooklyn. 7 45, "Social Regeneration of City Life through the Church," James Quayle Dealey, Ph. D., professor of Social and Political Science, Brown University. Feb. 28, 9 a. m., "Self-Culture of the Deaconess," "The Deaconess in Training," "The Preparation of the Deaconess," "The Deaconess in the Home," "The Model Deaconess Home," "The Deaconess in the Field," "How to Canvass a District," "Missionary and Parish Calls," "Calls on the Sick." 1 30, conference; 2 10, "What the Deaconess is Not," Rev. Carl Stoeker, superintendent of Deaconess Institute, Fultonville, N. Y.; "The Deaconess Nurse," Miss Ellen L. Hibbard, principal of Training School, Boston; "The Deaconess among Children," Miss Margaret L. Eckley, Providence; "The Deaconess and Mothers' Meetings," Miss Ella Lathrop, New York city; "What the Workers in America may Learn from their Sisters in Germany and England," Miss Mary E. Lunn, superintend. of the New England Deaconess Home, Training School and Hospital, Boston. 7 45, "The New Reformation," Rev. E. S. Tippie, Ph. D., pastor St. James M. E. Church, New York city.

The First District includes the States of New Hampshire, Massachusetts, Rhode Island and New York. The officers, superintendents and deaconesses of all homes, training schools, hospitals and institutions, all members of local and Conference boards, all deaconesses employed by the churches and the pastors of such churches in the States above mentioned are cordially invited to participate in the assembly. All desiring entertainment will please notify, as soon as possible, Mrs. E. F. Stafford, Box 366, Fall River, Mass., or Miss Mary N. Austin, superintendent of the Deaconess Home, 825 Second St. Delegates will please report first at the church, where they will be assigned to their places of entertainment.

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## OBITUARIES

No shadows gather  
Where undimmed eyes gaze on the Father;  
There the thick veil of sin is rent,  
And the dark night of woe is spent;  
There, souls 'mid clouds of darkness are not  
groping,  
And vainly hoping.

There is no yearning,  
No deep unrest, no spirit burning,  
No arms outstretched, to clasp the air;  
No breaking hearts; no wild, wild prayer;  
No grim despair to blight the mind with  
madness;  
No sin, no sadness.

There is no sorrow,  
No storm-winds wail of ill tomorrow;  
But clear, smooth waters' flow,  
And music soft and low;  
And peace-words from God's fount of love are  
gushing,  
All sorrow hushing!

—Marianne Farningham.

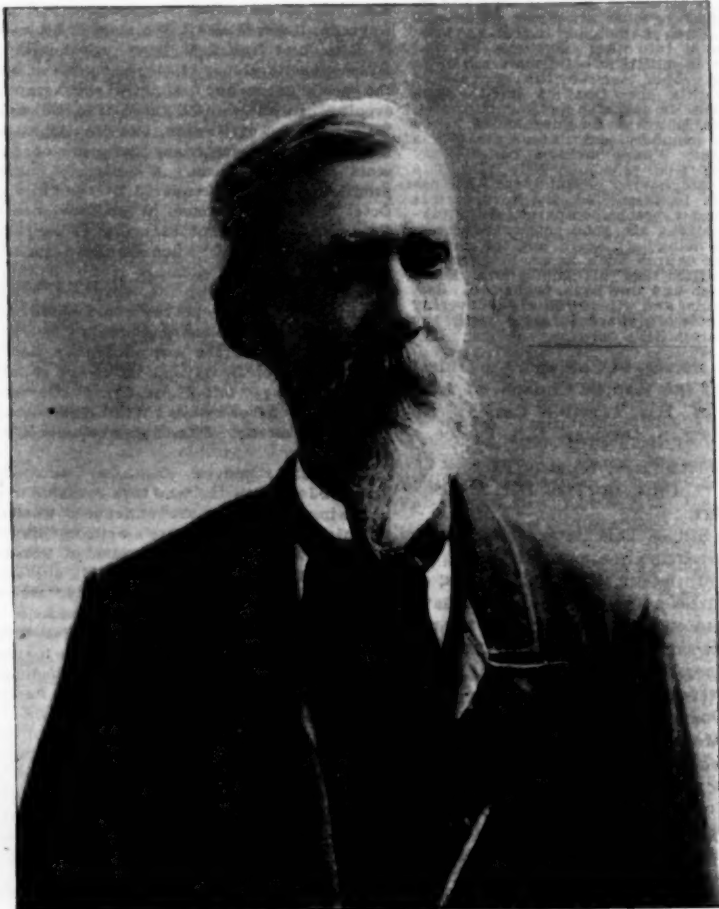
**White.**—Rev. Lorenzo White was born in Granby, Mass., May 9, 1821, and died in Wilbraham, Mass., Jan. 7, 1899.

He was the son of Ezra and Mary (Wight) White. His ancestors were of Puritan stock, the first one on his father's side in this country being Elder John White, from whom he was descended in the eighth generation, and who came here in 1632, settling in Cambridge (then Newtowne), and whose estate comprised the land upon which now stands the Harvard Library building. Elder White was conspicuous in town affairs, being one of the first seven "selectmen" of Newtowne. He was closely associated with its first pastor, Rev. Thomas Hooker, and among the company led by him who, in 1636, made that perilous journey across the wilderness to the Connecticut Valley, establishing the settlement of Hartford. On his mother's side Mr. White was descended from Thomas Wight, native of the Isle of Wight, who came here in 1637 and settled in Dedham, and whose wife was sister to John Elliot, the apostle to the Indians.

Lorenzo White inherited the indomitable energy and sublime faith of his Puritan ancestors. From early days he was menaced by a slender constitution and nervous debility, allowing little hope of length of days, yet he pressed onward in his life work and rounded out his nearly four-score years with the courage and faith of a martyr. He prepared for college at Wilbraham Academy and entered Wesleyan University in 1847, but his impaired health proved unequal to the pursuit of college studies and compelled him to leave the University in his freshman year. In 1864 his alma mater conferred upon him the degree of Master of Arts. Twenty years after, the late Dr. Daniel Wise wrote: "Wesleyan University would honor itself by honoring him with a degree," and other distinguished writers and educators bore similar testimony to his literary merit. To a gifted intellect he added the culture of lifelong studies in science, literature, philosophy, metaphysics, and Biblical exegesis. He early became an occasional contributor to periodical literature. At this time the subject of systematic beneficence excited general interest in the church of this country and of England, and premium essays on it were written, one of which, entitled "The Great Question," by Mr. White, was pronounced by competent judges to be the ablest of all that had been written in both countries. Near the close of his active ministry

he published his "Democracy of Christianity." In this work views are advanced which he had cherished from his earliest ministry, and for the avowal of which, at the time, he was placed under ecclesiastical ban, but this never disturbed his equanimity nor abated his devotion to the truth as he saw it. He believed with the firmness of an apostle that his views would some day have recognition and contribute to a more consistent

graduating course established. A gratifying increase in the number of students followed, and \$15,000 were added to the funds of the institution. In 1874 he resigned, and accepted the principalship of the Vermont Conference Seminary at Montpelier. Here his administrative abilities, scholarly attainments and moral worth were recognized in the continued prosperity of the Seminary, though all his hopes were not realized.



REV. LORENZO WHITE.

theodicy and to a brighter aspect of human destiny. He lived to see the beginning of the fulfillment of his hopes, and in his days of accumulated infirmity he rejoiced with exceeding great joy, so that he could say, with solemn earnestness and with face aglow, "Lord, now lettest Thou Thy servant depart in peace!" This book, the ripe fruitage of his lifelong meditations, is an original and advanced discussion of some of the fundamentals of Christianity. Bishop Foster, after a careful examination, pronounced it the most thorough and satisfactory treatment of the great theme that he had ever read. Following this, Mr. White wrote two manuscript volumes on "Freedom and Evolution" and "The Mind World," the latter of which was completed only a few days before his death. They are characterized by the same freshness and vigor found in his former writings. With failing strength and health, no impairment of mental powers was apparent, and the pen dropped from his feeble fingers only at the approach of death.

His career as an educator was an enviable one. In 1849 to '51 he taught in the high school at Sandwich and the Spring Hill boarding school. In 1864 he was elected teacher in Wilbraham Academy. Here he made a marked impression. His mastery of academic studies, his ardent love of truth in all its relations, his quick insight into the mental structure of his pupils, and his warm personal interest in them, gave him ready access to their thoughts and made him their leader. One college professor writes, "He first taught me how to think." Another of his pupils, high in the legal profession, speaks with enthusiasm of his beloved teacher's molding power upon his character. Equally flattering testimonials come spontaneously from other pupils. In 1869 he was elected to the principalship of the New Salem Academy. Under his administration this institution achieved signal prosperity. Its curriculum was revised and graded and a

In 1877 he resigned this position and re-entered the pastorate.

His itinerancy commenced in 1851 in the Providence Conference, and his charges were North Easton, Plymouth and Stoughton. In 1853 he entered the New England Conference, where he received the following appointments, preceding and following the interval of teaching: Williamsburg, Ashburnham, Charlestown (High

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Street), Wilbraham, Heath, South Worthington, Westfield West Parish, Lunenburg, Pelham, East Templeton, Hubbardston. He had not popular gifts as a preacher, and no amount of training could have given him these. He lacked the impressive presence, elocutionary qualities, imagination, elasticity, and magnetism which capture public audiences. He was not in common phrase "a popular preacher," and could not be assigned to the largest appointments. This, while he was conscious of superior strength, did not discourage his effort to be "a workman that needeth not to be ashamed," nor abate his love for the pastorate; and with a mind so richly stored and a nature of such spiritual depths, he could not fail to make his discourses instructive and helpful. His listeners old and young felt and rejoiced in the subtle power of his ministrations. Young people were especially attracted by his strong personality and gratefully appreciated the suggestive thoughts and guiding counsels of their affectionate pastor. He was unwearied in pastoral visitation and his presence was ever most grateful in the homes of his people. The afflicted of every class were especially comforted by his warm sympathies. He was faithful to all the details of pastoral work and left his charges better than he found them. Many outside the circle of his pastorates loved and honored him and were among his choicest friends. He was faithful in following his convictions, regardless of the effect it might have upon his reputation. His relations to brethren in the ministry were particularly pleasant. No envy ever lurked within him towards those who surpassed him in advancement and in popular favor. He rejoiced in their prosperity and bade them Godspeed.

His innate gentleness and self-forgetting devotion to the welfare of others diffused around him the warmth of a genuine friendship. None could know him but to love him. The equipoise in his character was extraordinary. In the freedom of confiding friendship, extending over more than fifty years, the writer never heard a word from his lips that was not like "apples of gold in pictures of silver," and this not apparently from the force of personal restraint, but from native dignity.

He loved the church of his choice with a lifelong devotion; her essential doctrines, her traditions, and the principles of her economy fully commended themselves to his judgment. While broad and catholic in his appreciation of other denominations, his own church home was ever pre-eminently dear to him. In the character and progress of the church he had a constant joy. He was alive to all her enterprises, studied them with patient care, and wrought eagerly for their advancement.

He was warmly identified with all the moral reforms of the day, though no popular currents could bear him to the support of methods which in his judgment were not grounded in fundamental principles. This ranked him with the conservative wing of reformers. On all political questions he had well-defined opinions, and adopted those which commended themselves to his judgment, regardless of party affiliations.

His devotion to the truth was a passion; he loved it not mainly for its utility; he loved it for its essence, its far-reaching relations, its ever-deepening harmonies, and its revelations of God. Traditions, human authorities, hoary systems, creeds and institutions, all paled before the radiance of truth pure and simple, as it beamed into his soul. It goes without saying that he was a man of profound convictions, yet of such perfect candor that he welcomed all opposing views as a test of his own and for whatever of truth he might find in them. He was as simple as a child in his pursuit of truth and in his application of it to human affairs.

His piety, while undemonstrative, burned with a vestal flame, and revealed itself in his life as

the sunlight reveals itself in the tinting of the flowers; yet he was fully known to but few. His retiring manners and self-abnegation concealed from casual observation the silent depths of one of the richest moral natures that has graced human society.

Mr. White was twice married, his first wife being Miss Elizabeth Babcock, of Chester; and the second, Miss Sarah F. Latham, of Northfield, Vermont, who, with two children—a daughter and a son—and two daughters by the former marriage, survives him.

In his later life he suffered great infirmities, too apparent in the tottering step, feeble voice, and failing sight. For the last year he was unable to read or write, yet no murmuring or weak word fell from his lips. Such were his conceptions of the Divine Father's care that life had ever had for him peculiar enchantment and he loved it to the last. His family supplemented his loss of sight by reading and conversation, which kept him in touch with current events and new phases of thought. His private meditations were as refreshing and his conversation as spirited as in former years.

Death came through bronchial pneumonia, and was not thought to be near until a few hours before. He passed, without extreme suffering, peacefully to his reward from the bosom of his family, whose tender ministrations, as he believed, prolonged his life. His gentle submission and loving trust found characteristic expression in his last words to his friend, a few hours before death: "If the time has come for me to throw aside this outward covering, I do not demur"—a fitting close to the life of one who for so many years had "allured to brighter worlds and led the way."

WM. R. CLARK.

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## NEWS OF THE WEEK

## Wednesday, February 15

— By order of Secretary Long no canteen is to be permitted in the Navy.

— The first keel plate of the new battleship Maine laid by the Cramps.

— A six-story building burns in Chicago, loss \$780,000; a fire in Cincinnati causes damage of \$500,000.

— Senate passes the McEnery resolution declaring that the United States does not contemplate the permanent occupation of the Philippines.

— The graves of the victims of the explosion of the Maine in Havana decorated by the ladies of that city.

— Our troops drive back the insurgents near Manila because they fire on white flags.

— Don Carlos issues a letter to his partisans asking them not to be present in the Spanish chamber when the peace treaty comes up.

## Thursday, February 16

— The President arrives in Boston and is entertained at a banquet in Mechanics Hall.

— The transport Sherman reaches Gibraltar on her way to Manila; the New York and Indiana leave New York for Havana.

— Fire at the Brooklyn Navy Yard destroys the machine shop in which were stored plans and models of ships, including the Maine; loss over a million dollars.

— Memorial services for the late Representative Dingley held in the Maine Legislature.

— Graduation exercises at West Point held; the graduates needed in the army.

— The Sunday-school children of Texas present Commodore Philip with a \$3,500 sword and a Bible at Galveston.

— Twelve new men-of-war provided for in the Naval Appropriation bill.

— House refuses to attach appropriation for Nicaragua Canal to the Sundry Civil bill.

— The strike in Colon, Colombia, is settled.

## Friday, February 17

— Jurisdiction of the United States to be extended over the entire Philippine group without delay.

— Having received the reports from Chief Justice Chambers in regard to Samoan difficulties, the United States will support his decision.

— Third National Congress of Mothers opens in Washington.

— Senator Morgan offers the Nicaragua Canal bill as an amendment to the River and Harbor bill.

— In the House the paragraph carrying the appropriation of the \$20,000,000 to be paid to Spain stricken out of the Sundry Civil bill.

— Death of M. Faure, President of the French Republic, aged 58.

— The Spanish naval captains commanding ships destroyed in the Battle of July Third are to be courtmartialled by Spain.

— Senor Montero Rios, who was president of the Spanish peace commissioners, resigns from the presidency of the Spanish Senate because of the public outcry against the work of the commission.

— Lord Herschell, chairman Canadian and American Joint Commission, severely injured in Washington by a fall.

## Saturday, February 18

— The President visits the State House, views

the Subway, and leaves for Washington in the afternoon.

— Three firemen killed at a Philadelphia fire.

— The court of inquiry on the army beef begins its sessions in Washington; no witnesses heard.

— Navy Personnel bill passes the Senate.

— Sundry Civil bill passes the House.

— M. Dupuy withdraws from the candidacy for president of the French republic, and M. Loubet is elected.

— Thirty persons killed in a railway wreck in Belgium.

## Monday, February 20

— The transport Sheridan sails from Brooklyn for Manila with the 12th infantry and four companies of the 17th infantry.

— Gen. Miles was the first witness to appear before the army beef court of inquiry.

— The Navy Department is to start a school of electricity.

— Captain Ray, of the Klondike relief expedition, reports that the Klondike is a fraud, and that all maps are inaccurate.

— Administration officials in Washington are of the opinion that the danger point is passed in the Samoan crisis, and that the difficulties can now be settled by diplomacy.

— Filipinos attack American guards, but are driven back; small loss.

— Paris accepts the election of M. Loubet to the presidency without much disturbance; mobs are reported to have held some streets until the arrival of the police, when several hundred arrests were made.

— Russian and Chinese troops fight at Ta-lien-wan; it is reported that three hundred of the latter were killed.

## Tuesday, February 21

— Hon. Ethan Allen Hitchcock, late Ambassador to Russia, sworn in as Secretary of the Interior.

— Advance guard of the North Atlantic Squadron arrives at Bermuda; one man lost overboard from the Indiana.

— Anti-trust legislation threatened in Colorado.

— Bill to pay Spain \$20,000,000 passes the House.

— Pacific cable bill reported to Senate from committee on foreign relations.

— Report that England and United States will make a joint protest in regard to conduct of German officials at Samoa.

— Steamship Alesia arrives from Hamburg after a voyage of 54 days.

— Duke and Duchess of Connaught warmly greeted by natives at Omdurman.

— Election in Greece resulted in a sweeping victory for the Tricouplists.

— Exciting scenes at opening of the Spanish Cortes.

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## Lasell Reunion

The annual reunion of former teachers and pupils of Lasell Seminary, Auburndale, now resident in New England, took place in Boston on Wednesday, Feb. 15, at the Hotel Brunswick. Owing to the difficulty of travel, the reunion following so closely upon the blizzard, there were fewer than usual present, but for such circumstances an attendance of between fifty and sixty was marked evidence of the interest felt in this yearly gathering. Principal Bragdon was unavoidably absent, being now in California with his family, but sent a letter of greeting to those who attended. From the Seminary there were present Dr. and Mrs. Chas. W. Gallagher, Miss Caroline A. Carpenter—long connected with the school and one of its strongest pillars—Miss Hotchkiss, the preceptress, Miss J. LeRoy, and Miss Bessie Cooke. After an informal reception of the guests by Dr. and Mrs. Gallagher and Miss Carpenter, there followed a luncheon served in the excellent style of this hotel, and after this Dr. Gallagher, associate principal, made a short but felicitous speech relative to the school and its plans for the future, which was followed by a musical program including solos by Mrs. L. P. Morrill and Miss Bessie Cooke, Mrs. Ernest Dumas accompanying upon the piano. Mrs. Nellie Ferguson Conant, president of the Alumni Association, who has the management of these reunions, was mistress of ceremonies, and Miss Martha Lucas and Miss Nellie Richards were active in the conduct of affairs. Barring Mr. and Mrs. Bragdon's absence, it was altogether a very pleasant gathering.

Many of our young men who are preparing for the ministry feel the limitations of their equipment, even after the completion of a course at a Theological School. To such the offer of a scholarship for post-graduate work is peculiarly attractive. It is to be hoped that some Methodist young man may profit by the opportunity advertised by the Harvard Divinity School.

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